



Traditions & Customs

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Publishers :

Sri Basti Koggana Cherdappa Shanbouge

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Year :

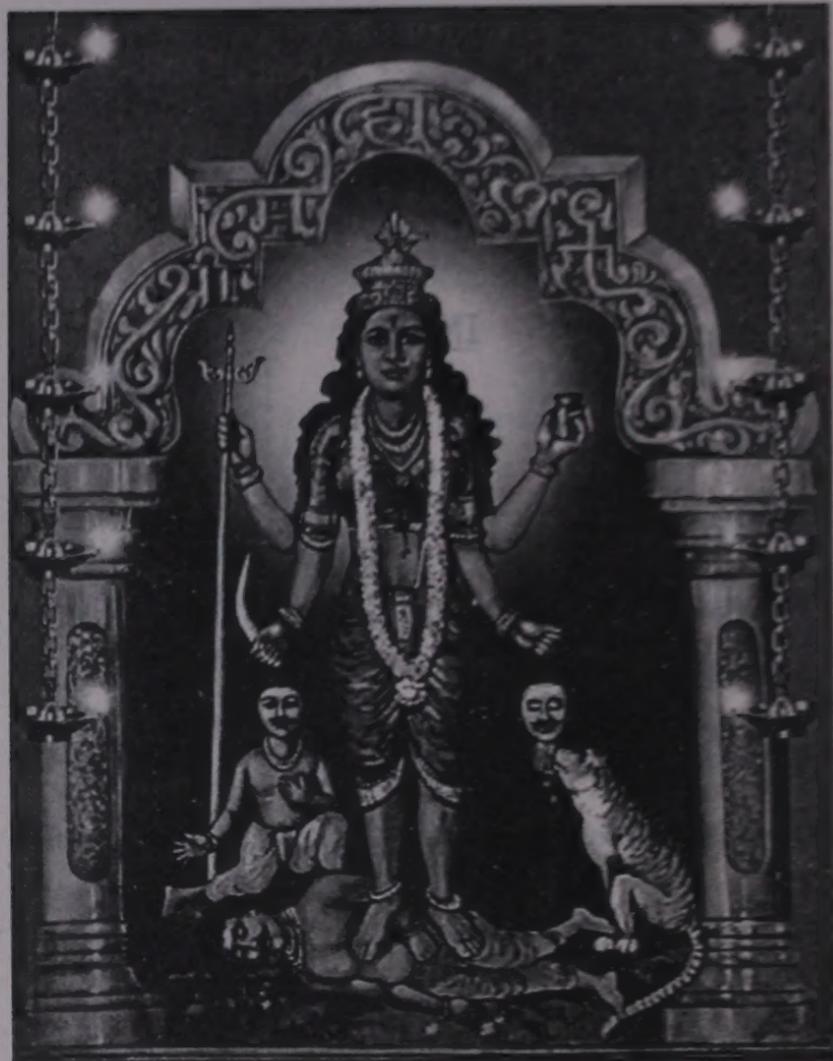
2010 June

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INDEX

Marriage	...	1
Pregnant	...	22
Grahapravesh	...	38
Festivals	...	39
Obsequies	...	54
Home Remedies	...	58



SHREE MAHALASA NARAYANI DEVI
MARDOL (GOA)

Shree Mahalasa Narayani Devi

Thuza Charani Lолена Lолена | Mahalasa Narayani ||
Kari Deenavari Krapeche chaya || Thuza Charani ||
Tuuzi Charana Mati | Theechi Bhageerathi ||
Chukavitho | Aamuchi Punaravrathi || Thuza charani ||
Ananthaparadha | Padarigaloona | Sharanaganthasi | Keree Palana |
Antharidehi | Akandaprema | Vacchesidethu Jegodanama ||
Mardola Puravasini / Shre Mahalasa Narayani ||
Threekala Threevidha Swaroopini Threevidha Tapa Nivarini ||
Thuza Charani
Bhaktansi Karithi Rakshana Dushthan Si Karithi Mardhana
Kaya Varna Thuza | Nija Shanthi Dheena Dayalu Thoo Amucha Ayu
Dehi Mala Thuza Darushana | Geyee Mala Thuza Charani
Molavoona || Thuza Charani
Thuza Charana Dasi Rama Aani Sarvai Jana ||
Prema Bhave Tula || Sasthanga Namana || Thuza charana ||
Lолена Lолена Mahalasa | Narayani Lолена Lолена | Shree Shree Shree

Sri Ramanatha Shanteri Kamakshi

STOTRAM

Anadhinatha Srinatha Dinanatha Dayanidhe |
Siddinatha Viswanatha Ramanatha Namostute ||
Laxmi Narayana Schadow Purato Nandhi Keswara
Kamakshi Dakshine Yasya Shanteri Yasya Yamata
Anyatra Purusha Savai Vetala Kala Bhairava |
Rameshwaram Ramanatham Vande Kuladaiwatam
Rameswara Namastubyam Sharanagaya Vatsala
Maha Rudra Namastubyam Kamaneeya Gunashraya
Ramanatha Namastubyam Sarua Kamarthta Sadaka
Mama Siddi Masiddi Va Swapne
Sarwa Pradarshaya

GOOD WORDS FROM THE AUTHOR

Some particulars which every Hindu has to notice

1. The inside and outside of the house should be clean everyday. There should be a Tulasi structure in front of every house.
2. Perform Bhajana and Aradhana of your Ista Devata everyday with all family members participating. Celebrate festivals and auspicious days meaning fully.
3. Elders must treat younger people with love and affection. Younger people should treat the elders with respect. Elders should create an environment in which good feelings and good customs settle down.
4. Visitors to your house should be treated with love and respect. There should be no discrimination of the superior and the inferior.
5. Be friendly and co-operative with neighbours and create an atmosphere of happiness and joy.
6. Give up stealing, violence, fraud, envy, anger, selfishness and other bad habits. Adopt straight forward speech and action, truth and follow the righteous path of Dharma.
7. Joy and sorrow, profit and loss, good and bad are equal and common to all. Understand this and deal with all people alike.

FOREWORD

Smt. Rama Bai, who dedicated herself to social service, was born in 1916. There is a saying in Kannada which means "richness of the crop is seen in the sprout". Rama Bai's maturity was manifest even in her childhood.

Having lost her mother in childhood, the orphan was brought up by her grandmother in Manjeshwar. As she had not been named in the cradle in infancy, everybody fondly called her "Ammanna". When she became five years old, she was named 'RAMA' in the sacred precincts of Sri Venkatramana in Mulky.

She was admitted into the Canara High School, where she led her classmates both in learning and sports as also in extra-curricular activities and brought name and fame to her Alma Mater. As her father was a reputed Vaidya, she assisted him in his work and gained immense knowledge of household remedies, treatment and care of the sick, and helped suffering sick people. She was an expert in looking after the sick.

As her sister's family was very big, festivals, marriages, upanayanas and other sacraments were being celebrated often. She carefully observed and studied the rituals, customs and usage and understood them.

She had great reverence and love for her Guru, country, religion and society.

She would get up early in the morning, have a bath in cold water, perform Sandhyavandana and sing bhajans and have breakfast. Any one who asked for her help in any matter obtained it. She never refused to help. She would even go to the house of the person, who had sought her help and informed the person all the particulars sought for. On occasions of Brahmopadesham or marriage she would personally visit the pendal and oversee all the preparations, so much so that the vaidiks who officiated at these ceremonies would say that if Ammanna Mayi was present, half of their work was as good as done and praise her.

In 1968, she left her rented house and came to live with her daughter who lived in Bejai. As she had been relieved of the

responsibility of running her home, she had ample leisure. As she was fond of writing, she now made it her hobby and nourished it. As our society had become enamoured of western culture and was forgetting its own, she was deeply distressed and hurt. So she wrote a book titled "Riti Rivaz" (custom and usage) in which she recorded all the details including the minute ones of our samskaras (sacraments) with the sole intention and wish might it that be a guiding light to our society.

Rama Bai was happiest when she wrote down Bhajanas and Rama Nama. So also the particulars of household remedies that she had learnt from her father. All the particulars and details of sacraments like Marriage, Upanayana, Nandi, Nischaya Tambula (presently engagement), marriage pendal and dais, House Warming, various festivals and celebrations such as Shashtyabdi, Birthday she had observed in her sister's house, she noted down carefully and elaborately, were all written down in a book by her and she had three copies made of this book. A Sanskrit saying goes "This body is for helping others (Paropakarayamidam Shariram) and Rama Bai had the strong wish to serve and assist society to the best of her capacity. She would tell others also to do likewise.

She spent all her life in serving society. She fell sick in June 1998 and passed away in September of the same year, aged 82 years. So a great and helpful energy moved away from us. If we adopt the ideals and virtues of Rama Bai in our lives, that itself would be the final tribute that we could pay a great soul.

I will be failing in my duty if I do not express my sincere and heartfelt thanks to my beloved brother -in-law Sri J. Ganapathy Vasudeva Shenoy, Jackribettu Bantwal, D. K. and his daughter-in-law Smt. J. Lakshmi Nagesh Shenoy, Jackribettu for their great work in translating the entire Kannada version of "Reeti-Rivaz" into English version.

Mangalore
23-1-2004

Sri Basti Kogganna Shenoy
"Lalith Nilaya", New Road,
Bejai, Mangalore - 575 004.

MARRIAGE



Marriage means it is not mere ceremony of Sari, Singara and ornaments. Life of husband and wife means it is a sacred co-existent. In married life both husband and wife have to understand each other well, in difficulties and happiness and Co-operate each other like two wheels of a chariat. To lead the family chariat with trust. It is the secret of happy family. Both husband and wife have to lead their responsibility faithfully.

ENGAGEMENT

For girls after tallying horoscopes and match, and fix a date to have relationship between bridegroom's side and bride's side is called Engagement.

Preparations to be made during the time : Vermilion (Kumkum) - 200 grms, flower-1 Ball, Rasabale plantains -11, Wooden seats-6, spread out to spread over the wooden seats, Sweet (laddu) - 25, milk, sugar, some tumblers, Betel leaves-50, Arecanuts - 5, decorated lamp-1, coconut-1 Vessel with Sandal (Gandha), Gulabadani used to sprinkle rose water, Banana leaves (having end parts) -2, 1 big steel plate or silver plate.

If the Engagement take place in the house : Clean the house. Tie a bunch of mango leaves in front of the house. The function may be arranged in the middle hall (Room) of the House. The front door should be kept open before one hour the arrival of Relative connected by marriage. They are to be invited and welcomed at the auspicious time. For this function invite the relatives of the boy's side, mother's family members, friends and well wishes of you. All the needed materials meant for the function be kept ready as per the instructions and guidance of the Purohit.

There should be a tiffin of having 5 eatables. Now a days these functions are arranged in the Hall of Kalamandir.

Bride and her mother should wear Patte Sari (Silk Sari), wear flower. Spread nice Carpet on the floor decently and in the middle of it keep lamp. Sit facing East direction. Two wooden seats be kept for two Purohits in both sides. Keep plate, tumbler, spoon to both sides. The wooden seats be covered with silk cloth for bride and bridegroom's parents. Keep Sweet, betel, Vermilion, flower etc in a round plate and perform all the rituals told by Purohits and exchange the plates. Then there is a custom that bridegroom's parents present presentations or gifts like gold ornament, sari to the bide. Even money could be given. Sandal (Gandha) rose water be given to the relatives connected by marriage and by thus honouring, give them milk and sugar. Distribute even to the bridegroom and others. After this present Dhoti or Pant Piece to bridegroom. This may be done by bride's father. Even money may be presented as presentation. Bride has to greet elders and get blessings. Then refreshment be served to all invites and later give fare-well them respectfully. If this engagement ceremony is arranged in Marriage Mantap it is called as "VIDYAVARANA".

NANDI

Before the celebrations of marriage, sacred thread ceremony etc the first step is NANDI (means the beginning) After Nandi there is no defilement (Sutaka) caused by the death of a person who belonged to the family or by the birth in the family, during auspicious day.

Nandi should be kept 10 days before the function. The needful rituals should be done according to the directions of the Purohit (Priest) Kanike (offering some money to God) is to be kept remembering or praying Family deity or Goddess Shree Ganapathy, Grama Devata, His Holiness or Guru and elders of the family. (Kanike may be Rs. 5.25) First prayer should be offered to Shree Ganesh.

Preparations : Rice - 1 kg, Coconut -1, Betel Veede-25, Flower, Vermilion, lamp -1 (with wicks and oil), Banana leaves-4 Sheshe (Keeping coconuts -4 & some rice in the plate) Arecanuts-2, Waving lights (Arathi) should be kept on 1 betel in a plate.

For Kalasha : (Sacred pot filled with fresh and pure water used for worship) Vessels (with a small and round mouth) of Copper or brass or silver-2 round plates-3, Tatte (a small tumbler), spoon, wooden seats-5, silk-woven cloth to cover the wooden seats -1, very new basket-1, thread roll -1, long wooden pestle (crowbar)-1, shaw or Bhairasu-1, Blouse piece -1, (Even sari may be kept) Platains (Devabale) -15, white rice-3 kgs, bana leaves-10 - Bringing all these things and performing rituals as per the instructions and directions of Purohit (Priest). First of all offering prayers to God and getting blessings from Purohit by greeting or saluting him. Respectfully offer sugar to deity (Naivedya). Daily respectfully offer naivedya to deity and wave the light before the

deity where the Nandi is kept, till the day of wedding. As soon as the Nandi is arranged, the same day, at least to go to 5 houses of the family and invite them for wedding. First 'SAY' be to one's parents' home, then to houses of having blood relation and to elders.

The same day, "VADAPA" (Serving) may be done to the Sari which is to be put to in the wedding Mantap (Mantwe Kappada) or could be arranged in Friday. For naivedya, sweet beaten rice be arranged. Clean a wooden seat and draw on it Rangawalli (Ornamental designs drawn by using powdered coloured chalks). Ever it keep the Mantap Sari having its end (Pallu) be shown upwards. Dharemani (gold chain with black beads), toe rings (ornamental ring worn round the toe of the leg) and other ornaments (bridge's). Also place Collyrium (Soot-Lamp black), Vermilion, jasmine flower, Betel veede, a little white Rice (for Akshate) and lighted lamp.

Cooking : Prepare Bengal gram gashi, sweet curry (Godirandayi), Potato upkari, sweet pudding and serve all these things in front of the saree kept in the "Devara Kone" (the room where one offer prayers to God). After that, serve Ghee, buttermilk and let the eldest man of the house wave the light in front of the wooden seat on which the saree is kept and God. And after circumambulating and remembering the eldest women, then shake the wooden seat. He who had waved the light should have his dinner on that served banana leaf. The women should touch and wear flower, vermillion and collyrium. The bridegroom's sided people also should do the "VADAPA" (Serving) to saree of wedding and gold ornaments just like the bride's sided people did.

Note : The order of "Nandi" and engagement are same to both bride and bridegroom sided people.

REQUIRED EARLY PREPARATIONS BEFORE MARRIAGE :

1) Book a marriage Hall. 2) Book Band-Pipe men (Party) 3) Inform and Book the Purohit or priest. 4) Book the Videographer and photographers. 5) Book the lady who decorate or make up the bride 6) Order beforehand the flower garlands 7) Arrangements required for cooking, sweet and eatables. 8) Book the person who decorates wedding mantap. 9) Decorate the car with flowers in which the bridegroom moves.

The necessary Things, which are to be taken marriage hall, at least two days earlier should be kept ready in a strong box.

People of the Bride's house : Get ready with the following things in a box : Vermilion, vessel of Sandalwood (shreegandha) Gulabudani -2 (with rose water), Patte Todopu (sacred silk cloth) to wear bride's father, Ring to be presented to the bridegroom, Shirt piece, a small shawl to tie to head, clothes needed by mother, bride's dress. Toilet Box, Collyrium cabinet, Ribbon, Safetypins, Clips, Powder, Comb, mirror, towel, shawl, soap, Dharemani (gold chain with black beads of bride, toe rings, other gold chains, sarees and dhoti to be given to "Beegaru" (Bridegroom's sided people-parents) Safe chest of sandhyavandana, Plate, Tatte - Chipputa (spoon), mirror, Pant piece (a little money), a small vessel to use during "Dhare" (give a girl in marriage), cloth held between the bride and the bridegroom just before they are joined in wedlock. (Antahpata), the three presentations to be presented in the wedding mantap, Daskhine, Bhooridakshine, etc are to be taken to Hall, and keep in a very safe place (so that it may not be stolen) with a honest man.

Preparations are to be made by bridegroom's side :

Bridegroom's dress, turban, Shawl, Powder, Comb, bridegroom's Sacred silk Clothe (Patte Todopu), Bairasu, Mundu -2, Sacred silk saree of wedding of Bride, square typed comb, other sarees, gold ornaments are to be kept carefully. Cloth held between the bride and the bridegroom just before they are joined in wedlock (Antah Pata), Saree, Dhoti, fried paddy shawl (Layye shawl, gifts to be given to those who block entrance or door, gift to be given during waving the light to bridegroom, Rs.....? "Pattabanduche" Rs. 5.25, "Ustekhavche" Rs.? Ring put in Coloured water on festive occasion during the time of naming the bride etc are to be kept in a box and given it, in custody of a honest man.

Preparation to be made in wedding mantap :

A big vessel for water at the entrance of the wedding hall, Bairasu, vermillion water in a plate (to show the bridegroom), decorated lamps-2, Sofa to sit both bride and bridegroom or Chairs, a small towel to rub the hand, Plate to Purohit, white rice (said by purohit), Coconut, flower, betel veede, Banana leaves -25, Devabale -30, Garlands used by bride and bridegroom -2, Ghee (Cow's) 1/2 Litre milk of Cow, Pittadivve-32, Guli (balls)-32, (Taking 1/4 kg white rice powder and mixing it with one and half fist of turmeric powder, a little lime, water and then making small, small balls and making the balls flat by pressing). Using pieces of betels and over the pieces keeping wicks which were immersed in oil. There is Blackgram Homa. For it and Homa for Lagna (wedlock) Keeping ready the following things - pieces of skin of jackfruit tree, Marigold flower, whetstone, Chalk (shedi) Turmeric pieces -2, Planks to sit for priests, a small vessel used during marriage vite (Dhare), Cow's milk, fried rice, (Layee), jaggery, cumin seeds, Antahpata, chest with things (Sandooka) Pant piece (to give to bridegroom) are to be given to the custody of Purohit. Some

responsible man should go to the marriage hall the previous day and check the preparation made. A decoration of Mango leaves is also to be done.

The preparations of bride before starting from home : Bride and her mother should get up at 5.00 a.m. Rub turmeric powder to the whole body and wash the mouth 5 times. After that let bride should have full bath (including head) and when she comes out she should be decorated her forehead with a dot or mark of vermillion. Lagna Chudi, 3 bangles to right hand, 2 bangles to left hand (black) are to be put.

Inviting the Marriage party : To invite the Marriage party bride's elder brother or younger brother has to go along with sweet and flower. If it is in the same village or town it is enough to go to invite in the same morning. Hand over the sweet & flower there and if there are children present some Rs.? as presentation. It may be according to their convenience say Rs 10,15,25,50.

Preparation for starting Marriage party : "KALSAKANNADI" : Put 2 handful of white rice in plate, and over it place a small vessel containing water, piece of flower, Akshate and one coconut, to it (coconut) keep mirror slanting and to that mirror put a flower garland, a gold chain and should hold it either bridegroom's elder sister or younger sister similarly either brides younger sister or elder sister. As soon as the marriage party enters the Hall remove the gold chain and puton.

Preparations : Kalsakannadi, piece of flower or marigold, vessel of vermillion, vessel of sandalwood, Rose water vessel, betel veede-25, white Rice $\frac{1}{4}$ kg, (keep in one plate, and shese with four coconuts.

Before Starting Marriage Party :

Before starting Marriage party prayer should be offered to God, be ready with 15 betel veede, purohits arrange prayers to God both in bride's house and in bridegroom's house and made both bride and bridegroom to give betel veede to Guru & elders and obtain blessings from them. Then the Marriage party starts.

EDURU KANSANI (meeting, welcoming each other)

Welcoming the bridegroom's sided people, with respect an offering them flower, Vermilion, Sandlewood, sprinkling rose water and taking them to the wedding Hall.

He who gives the girl in marriage should give a coconut in the bridegroom's hand. Then bride's sided people should distribute to the bridegroom's sided people, flower vermilion, Sandal wood, betel Veedo, AKSHATE. (5 ladies, sister who holds the "KALSAKANNADI", the woman who holds "SHESE" should accompany them. After getting flower and "AKSHATE" from the bridegroom's side, both sides and then entering the Marriage Hall. There bride's people should wash the bridegroom's and his sided people with water, and waving vermilion water to bridegroom and then holding his hand and make him to sit on a suitable seat. Band - pipe should be arranged.

Putting a gold ring to the bridegroom

A ceremony, putting a gold ring to the bridegroom is called "SEEMONTA POOJE"

Preparations : Plate and small vessel (Tatte), spoon, ring to be presented, pant cloth, milk sugar, sacred silk cloth to cover the plank (Mane) Plank to Purohit, a silver vessel to keep milk, tumbler, sacred thread to bridegroom during the time of

presenting ring, putting a garland to bridegroom, 5 types of sweet, giving milk and sugar (it should also be given to "DEDDE" a younger one who sits with the bridegroom) and others and then putting ring. While putting ring to the bridegroom his "dedde" also be given some presents.

Wearing Flowers in the Hair

Decorating the bride beautifully, she should be made to sit in front of the relatives of bridegroom. By her side "Daddi" (if bride has her sister) should sit. Then the necessary things or articles, said by the relatives of bridegroom, should be made ready and given.

Preparation : Saree, gold ornaments, flower should be kept in a plate. The decorated lamp, Shese, waving light (ARATI), flower, vermillion, AKSHATE, (Sacred white rice), Milk and Sugar, 5 types of Sweets, Saree to be presenting, gold and some steel tumblers.

Method of Performance : Mother in law should give to bride, flower and vermillion, wearing flowers in her hair, giving the bride and her "Deddi" (she who sits by her side) 5 types of sweets, and then giving milk and sugar and presenting saree and gold. Now a days there is a custom to present something to "Deddi". After that the bride should wear the saree and come, and then waving the light. Now there is one custom to give jasmine flower (4 balls) to bridegroom's mother and his relatives. After that tiffin should be arranged to one & all.

Ghadye Uddaka

'Ghadya Uddaka" means in olden days though there were no time - pieces they used to see time in water kept for that purpose and the auspicious time is calculated and decided.

Preparations : Lighted lamp, a vessel (not small) decorated by mango leaves, 5 small vessels tied with mango leaves, shese Arathi, Planks 5, giving Plate and spoon to purohit keeping ready with Akshate (sacred white rice), flower, vermillion, plantains, perfumed sticks. The women from the bridegroom's side (most important among them is Mother-in-law), bride and bride's mother thus 5 women, whose husband alive, should hold each one a vessel, and accompany the purohit, go to the well or pipe and perform the rites as stated by the purohit say performing Ganga Pooja. Then the elder women should bring the vessels containing water to the wedding mantap and putting 5 times the water in the vessel (Topu) set for that purpose and as per the instructions of purohit waving light of "Shese" to bride's father and mother, to bride and to Deddi.

Black Gram Muhurtham of Bride

Preparations : Decorated lamp, white rice, plantain leaf, Coconut instructed by purohit), plates-2, flower, Vermilion, waving lights of Shese, Planks-5, Black gram - $1\frac{1}{4}$ kg, Green gram - $1\frac{1}{4}$ kg turmeric powder, spoon, Oil, mixing the turmeric powder by the point of Mango leaf. Elder and younger sisters should grind Black gram on grinding stone. Turmeric powder which is mixed with oil should be touched by the end of mango leaf-5 time to the right side of the bride. (Bride's joint to joint) also touching the same to "Deddi". After that waving "Shese Arathi", distributing Sarees to elders by the brides. Giving tiffin to Bride and decorating her with wedding dress.

Black Gram Muhurtham of Bridegroom

Offering prayers to "Kuladevaru", "Mahaganapathy" and elders, and setting apart "Kanike" - then Bridegroom to obtain

blessings from elders. After that making ready for "Homa". It takes more time for Bridegroom's Black gram ceremony.

Preparations : Grinding stone, a little cow dung, grains of 9 types, ghee (cow's) "Chowru" (one kind of white boiled rice) garland for bridegroom, Green gram - $1\frac{1}{4}$ kg, Black gram - $1\frac{1}{4}$ kg, a little turmeric powder, Coconut oil, flower, Vermilion, one umbrella, betal veede, coconut, plantain leaf.

Things to be given to Barber : Rs.?, if desire things could be given, Rice 1Kg, a little cow's milk during the time hair dressing or shaving, coconut, betel veede, money-all these things keeping in a plate and giving it to the barber by the bridegroom.

Method of performing: bridegroom's elder sister or younger sister should touch to his eyes soot (lamp back). Then grind Black gram. After the "Homa" (a sacred ceremony by purohit) the bridegroom should get ready to go to Pilgrimage to Kashi. Then bride's father request the bridegroom not to go to "Yatra to Kashi" and makes him to stop and request him to accept his daughter in marriage and presenting him presents (Rs.....25,100, as much they like). Obtaining the permission of father in-law coming inside, waving lights of flour (Pittadivve) Requires "Deddo"). Then distributing Charity to Brahmins waving Shese Arathi to four, holding the eldest woman "Shese" and move round the "Homa Kunda". Going near to the place where the "Gadye Uddaka" is kept, and offering prayers to God by all and saluting. Then giving Tiffin to the bridegroom and after it going for shaving. After bath preparing for wedding (Decorating)

Bride : Should put on saree like loin - cloth which is tied to the waist through the thigh, (Kacche) putting a sectarial mark (half moon shaped) of chalk on her forehead, wearing black bangles three to right hand, two to left hand.

Bride's mother should also put on saree like loin cloth (18 arms length). Father should wear Silk Dhoti, and a shawl, and a little turban Bride should be decorated with flowers etc and her mother should bring her to the wedding mantap. While entering the wedding mantap, bride should keep her right leg first. Perform the pooja of mantap as per the instructions given by their purohit, and then the eldest women should pray "KAMBYAMANI" (DHAREMANI) and make it to touch by other women who have seated outside the Mantap then bride's mother-in-law and sisters-in-law should touch it. And after that, remembering and praying "Kuladevaru" should put it on to the bride. After waving flour lamp (Pittadivve) (4 balls), 5 women (whose husbands are alive) should have shese and then take the bride inside.

Varapooja : Varapooja means washing the feet of brother-in-law and bride's elder sister and putting sacred thread to the brother - in-law and presenting presentations to both. Presenting Saree, gold, cash as they like. Before an hour of particular hour of wedding - asking four girls to stand in front of the entrance of the wedding hall and giving flower, Vermilion, sandalwood, Rose water to the guests and invites and inviting them with high respect.

Nanamukha : Readying the bridegroom for wearing a garland of flowers or a ornament on the forehead. After getting decorated the bridegroom should sit with his father and mother and "Dedde" for "Nanamukh". 2 women (who have their husbands alive) should prepare two "Tali" 1. Lagna Tali 2. Vatkade Tali

"Lagna Tali" means : Placing wedding saree with its end over it in a plate neatly and over it placing the Mangala Sutra (Auspicious string with a piece of gold tied round), ornament, bangles and also placing a span of jasmine flower, betel veede.

"Akshate", a silver case with Vermilion, case of Soot (lamp back) Comb of ivory, Bhashinga on it. This is to hold bridegroom's mother.

"Vatkade Tali" means : Placing Vatkade saree and Chowtanana Saree on the shese. Over this also Keep betel veede-1, jasmine flower ball, Akshate, "Vhanti" (Pallu filling) things. After getting ready, Purohit will perform his pooja. Then wearing Bhashinga, Showing flour lamp (lamps prepared by flour) putting shese getting ready to go to the Lagna Mantap (Wedding Mantap) Tali should be held by bridegroom's mother and another women (who has her husband alive).

Father-in-law of bridegroom should give a coconut to bridegroom and holding his hand along with "Dedde" should move towards Mantap. Bridegroom and other should enter the Mantap keeping first right leg. The two women should keep the Talis carefully under the seat where the bridegroom sits. The key persons of both sides should give "Antarpata" Cloth to their purohits.

Parents of bride should offer to the bridegroom "Arghya Padadi" and putting sacred thread and then presenting presents. Purohits should hold Antarpata, and Chant Mantra ghosha. While playing orchestra, the uncle should hold the thumb of the "decorated bride" and lead her to the wedding Mantap, moving from, in front of audience, then should enter the mantap both placing the right leg and bless by putting "Akshate" on the bride's head and then uncle leave the Mantap.

Bride and bridegroom should put the flower garlands to each other and then the bride to sit on the plank. In the small pot, meant for the use of giving a girl in marriage (Dhare) should put Dhare Mishri (After it should be given to the bride). A small gold

Mishri (small ornament) and perform Pooja to that "KALASHA" and brides parents should obtain blessings of Purohits, other Brahmins and elder people of the family. And after that should return to the mantap and with great pleasure give their beloved girl in marriage. Standing on the right side of her husband, bride's mother should pour 5 times water from the small pot. 3 times pour water and then Cow's milk, and again 2 times pouring water as per the instruction of the purohit. After making krishnarpana his daughter to his son-in-law bride's father's work in the Mantap will be over. The poured milk should be preserved immediately putting to it some thing that has to be curdled and that has to be served to both bride and bridegroom.

After the Lagnam, both bride and bridegroom should get blessings from the elders. Then bridegroom's mother should invite the elders into the mantap (bride's mother should also be there) and making them to give vermillion and flower to bride and then making them to touch the sacred ornament i.e. "Mangalasuthra" along with gold bangles and other gold ornaments and then bridegroom should put Mangalasuthra to bride and making to wear bangles and ornaments and then tieing "Tondle" Bhashing" and giving "Lagna Tali" in the bride's hands and combing the hair a little by the comb which is in the TALI", touching the "Vedi" to her ear, sooting, to her eyes, putting "Akshate" 5 times in the "TALI" and asking the other elders to put "Akshate" to both bride and bridegroom. Then "TALI" should be given to bride's mother. After that the women (whose husbands are alive) who are near the Mantap be given vermillion and flower. When the ceremony is going on in mantap, bride's maternal aunt should be invited in the mantap without forgetting. Then putting Shese and waving light. Bride and bridegroom should tie sacred thread to the wrist, then asking the bride's mother to bring fire and then to start

"HOMA" (Bridegroom's parents should give presents to bride's mother. Where is custom). It is called "Fire present" (Agni Udagera) A gain that money to be given to the bride. During this "HOMA" the brothers of the bride and maternal uncle should come into the mantap to perform a programme that is "LAYEE VIRKACHI" (Scattering fried rice) and do it as per the instructions given by the purohit. After that bride should keep her right leg on the grind stone and her maternal uncle should put toe ring to that leg then to other leg. After that "LAYEE SHAWL" (a shawl) programme is there. The shawl will be placed on the right shoulder of the maternal uncle, and placing the same shawl on the right shoulders who are in the mantap, one by one and it should be presented at last to bride's younger brother both bride and bridegroom should get blessings from maternal uncles and elder brothers.

"SAPTHAPADI" (Seven steps of marriage - Tread upon seven heaps with feet, as said in the sastras. Then after shesarathi both bride and bridegroom should hold their hand (each other) and should go to decorated seat (One bed should be kept there folding). There the bed should be made to open by the bride, and perform the order. Then both have to sit on the bed. Looking at each other (Mukhavalokaha), after that performing "KELE PHOTOCHE" (Joking with plantain) means making each other to eat plantain. After that performing "Shese Arathi", giving milk and catables there itself. And after that giving up "TALA" and again going to near the Mantap.

Chowtanana

Both bride and bridegroom stand outside the mantap. Performing "Chowtanana" by Maternal uncle and aunt. Maternal uncle should hold the hand of bridegroom and maternal aunt should hold the

hand of bride and move four steps forward and backward, and then four should stand in a line. Keeping in line in front of them lighted flour lamps and keeping lighted 4 flour lamps (Pittadiive) and 8 balls in a plate (round) and waving the lights by, elderly women. The other women also wave "Shese Arathi".

Maternal Aunt must wave the "Shese Arathi". Bride's parents should present presentation to maternal Uncle and Aunt. Then the bride and bride groom should enter the mantap. Then again "Chowtanana Dhare": Bride's parents should again wash the legs of bridegroom and give presentation and perform "Dhare". This is called "Cowtanana Dhare" After this ceremony the bride merges in the bridegroom's lineage or descent. Then maternal aunt should give vermillion and flower and offer a saree named "BOVANTALI" as presentation. (Gold may also be given) Obtaining "Chowtanana Tali" as presentation from Mother-in-law, bride only should go into the room and put on wedding saree but the end of saree, and it should be put on half folded hand and should enter the mantap. Then wearing loin cloth (which is tied to the waist through the thigh) putting the end of saree on shoulder by the mother-in-law and then removing the lime dot from the forehead and making a round sactarial dot mark of vermillion on the forehead by the mother -in-law. Then asking the bridegroom to wear the bride 7 types of flowers and tieing Rs. 5 $\frac{1}{4}$ to her end of saree tightly. This is called "Patta Banducha". Prior to marriage the bridegroom used to spend money carelessly and as he liked. But thereafter he should promise in front of all who were near there that the would spend money carefully and would give the savings. To his wife to save it. In olden days there were no purse, pocket, Bank facilities. And wife herself was the treasurer).

Naga Oole : "Naga Oole" means bringing the round vessel (Katara) which was kept ready with "Gadye Uddaka" into the mantap and covering it with a plank, over it keeping a plantain leaf and placing there a small prepared snake. Then both bride and bridegroom should remove the worn "Bhashinga", sacred thread tied round the wrist and place them over the plank and offer prayers to serpent (Naga) and then putting the same into the "NAGAPATALA" means putting in the round vessel. But the bride and bridegroom should not see this. Distributing the sacred thread to the women (who have their husbands alive).

Bride's Cooking : Making pieces of 5 plantains into small pieces and keeping on the plantain leaf and serving them to bridegroom, mother - in-law, sister-in-law, mother, maternal aunt, elder sister. This is called Bride's cooking. Then "PRASTHA SHASTHRA" homa. For this bride's father should presents presentation to both. Then filling the "MADILU" [Filling the bride's Pallu with coconut akshathe] Firstly, the mother sided women should fill in "MADILU", [Pallu filling] then that should be kept carefully in the rice storing vessel in the mother's house. After this the "VANTI" Pallu filling filled bye the mother-in-law should be held carefully and then all should wave "Shese Arathi". Now bride should wave lights 5 times to her husband. Akshate should be put, on the feet of her husband and salute and receive the presents presented by her husband. Both Bride and bridegroom should hold "KALASHA", flower, vermillion and move round 5 times ("Pradaksine") to "VRANDAMATE" and drop 5 times water and offer flower, vermillion and then salute sun God. In this way, daily after taking bath, should offer prayer to "Tulasi", Both should put water to "KALPAVRAKSHA" (Coconut tree). After that catching the "DOOR" (Bagila Dhorche).

Bagila Chorche : This rite is also celebrated in bride's husband's house. This is called "Ghara Bhorche" (Filling the house). During this ceremony, conversation take place between elder sisters and brother regarding the future engagements. After the performance of stopping to enter the door, presents to be given to elder sisters and younger sisters. Then mother-in-law should call name of bride 5 times in her right ear, get presentations, distribute sweets, playing colour water play, receiving gold ring, leaving the door, going inside, saluting the God, getting blessings from all elders. Then the ceremonies in the mantap are over. Then to give "Bhoori Dakshina" to all the brahmins who will be present there, for this both parties have to put their share equally. After dinner should give "Bhojana Dakshina".

Dinner

Bride and Bridegroom, father-in-law and mother-in-law, maternal uncle and Aunt purohits (priests) elder and younger sisters all should sit for dinner. After served all items, bride should serve 1 time ghee to bridegroom. And then to all serve the ghee. To these eight persons serve two types of sweets. Then taking food. The buttermilk preserved during "Dhare" (giving a girl in marriage) is to be served to both bride and bridegroom without forgetting. During their dinner, bridegroom should make to eat his bride left overs (what is left in a leaf by an eater) or sweet laddu. (In olden days there was a custom that the bride used to take in food served and left overs in bridegroom's leaf. After that the bride get "Ushte" piece of food eaten by bridegroom presentation (gift).

After delicious dinner both sided people fill pouch (Vanti) (of the saree of a woman). Then giving vermillion, flower and touching vermillion to the line parting the forelock (Baithale) and keeping the coconut in the end of saree and putting "Akshate". (If

small in age they should put Akshate not head but on foot.) After that, tiffin should be served to the relatives connected by marriage and exchange both bridegroom father and mother and bride's father and mother the following thing :- Milk, Sugar, Dhoti, presentation of Rs. Give "VEEDO" (betel) as a taken of money.

The bridegroom's parents should give tip to organists, cook the workers who worked in the marriage hall. Then both bride and bridegroom should get blessings from the Purohits (Priests) and elders. After getting blessing from the parents, they should send their beloved daughter to go to her husband's house joyfully. Then they may teach the teachings of Janaka Maharaja. (Oh Janaki, your virtue..... Manoramani)

Packed packets of all sweets be given to relatives by marriage. Bride's mother should handover the gift money (Agni gift), gifts given to the bride and money to bridegroom's parents and with great pleasure should send their daughter to bridegroom's house. There is tradition that mother accompany her daughter. If not possible elder sister or sister-in-law may go. After devotion to god bride' so parents should go with flower and sweets to invite bride and bridegroom to their house. They may request to stay the son-in-law and daughter with them a few days and arranging to have their honey - moon. Here the function of marriage ends in the mantap.

Vaina Pooja (Pooja to sacred coconut)

Method of arranging Vaina : After cleansing the coconut (vaina) nicely immersing in the Turmeric mixed water. Then washing cleanly. Then using chalk drawing a circle round the coconut, touch soot to two eyes of each coconut and touch "Sindhoora" to

the third eye. Between the two eyes marking vermillion dot and over it draw sandalwood mark. (Then it look like a face of a Goddess) During marriage time, there is a custom to perform "Vaina Pooja" of 101 or 51 "Vaina" (sacred coconuts)

Method : On a pointed plantain leaf, turning it to our side, on it placing five, Seven or Nine (5,7,9) Vainas. But it should be placed them giving a little gap between them. Near it keep betel Patti-1. A piece of sugar cane having a knot or point, plantain -1, a little of flower of arecanut tree-2. In this way preparing vainas 7,9,11. On those "Vainas" (Coconuts) placing lighted lamps made up of silver, or brass or mud. At the end point of the leaf placing sacred thread of vaina, materials related to "Vaina", Cucumber-1, vainas may be kept on two plantain leaves. The remaining vainas be kept in a new basket and a lamp should be kept on any one of the Vainas.

Making preparation for the Shree Gowri Pooja if there is where their daughter is given in marriage :

Offering the following things, as a token of their prayer to Mother Gowri in a round plate : - Vermilion, Soot, Sindhura, Sandalwood, pieces of Sngarcan, betel, tender arecanut cucumber, Plantains with coconut, flowers of arecanut, crocus, Jasmine flower, food offered to God i.e. sweet beaten rice, Vanti (Pallu filling) to Gowri Mata i.e. Plantains-5, Coconut-1, Betel Patti, blouse piece, materials relating to "VANTI" Vermilion, a little money (Coins), flower etc. Waving the light by bridegroom, holding plantains and coconut and through the purohit offering prayers to Mata, receiving prasadam by elders and getting blessings. First of all offering VAINA (Sacred Coconut) to Kuladevata, then to purohit, then asking the women who have

both living father and mother, and father-in-law and mother-in-law, to sit in the mantap and giving carefully the "Vaina" with lighted lamp holding in both hands and receive blessings touching their feet. Then giving to her husband and get blessings. Then to give to mother, mother-in-law and maternal aunt and get Rs. 5 Cash. After performing Gowri Pooja, hand over a sacred Vaina thread to husband and wear it to her neck. Bridegrooms' parents should hand over 5 "VAINAS" to bride's mother to take them to their house. This poojas is to be performed every year in the month of Bhadrapada Shukla Paksha's third day. (Previous day of Chauti) In the first year, all materials related to gowri pooja should be given by one's parents home. They should give 51 or 101 coconuts, a bundle of sugarcane, lamps-11, vermillion to decorate "VAINA", soot (lamp black), Sindhura, materials related to "VANTI" plantains-5, Cocount-1, blouse piece -1, flowers of arecanut tree, tender arecanut, cucumber.

Shree Satyanarayana Pooja



Required things : Silver or copper pot (chembu) for kalasha, round plates -5 or 6, decorated foot lamp-1, washed chair or a teapoy, tie to its legs two plantain plants, a bunch of mango leaves, a plate of silver, or a round plate with $1\frac{1}{4}$ kg wheat, betel patti-5, a small glass with a spoon, pedestal-4, sacred silk cloth,

Panchambrata, tender coconut, plantains with coconut-1, fruits, sapatu (a sweet foot prepared using Bombai Rava, Sugar ghee etc) to offer to God, Nirikshna materials.

Sugar candy, Almonds, cashew nuts, Raisins, dried dates, etc 5 types) to give "dana" seven types of fruits (Pumpkin -1, Pineapple, lime-2, Sweet lime-2, Guava fruit-2, Nendrabale-2, Apple-2, Mango Fruit), A red cloth to wear the Kalasha, gold chain, plantains-16, coconuts-5, white rice-3kg, a waving lamp near a well or a tap to perform ganga pooja, a big pitcher-1, Lemon-1 (to put into "KALASHA"), Kesari a little ASHTAGANDHA, perfumed sticks, conch-shell, timbrel (A metallic disc which produces a particular sound when struck-Jagate). After performing Ganga pooja waving virmilian mixed water to "KALASHA" and decorating it., During Pooja wave 5 waving lights using camphor and Dashanga. Waving a light before dissolution, and after offering sugar to God and pooja, filling pouch of priest's wife, giving "Dakshina" and obtain blessings. After that dinner as prasadam. Before pooja it is necessary to listen with devotion the satyanarayana story read by Brahmins.

SAPATA : Means Mixing 300 gms fine sojee with 225 gms ghee (of cow's) and to roasted -till it gives good smell. Then mixing 225gms cow's milk with water (no limit) Then mixing with it 5 to 7 plantains (Rasabale) After baking mixing with it 300 gms sugar and roasting it till it becomes harder. Those who perform this pooja should take (have) head-bath and then have their breakfast. During that day they should not eat eatables prepared by rice. After pooja along with friends and kith and kin have grand community dinner, and giving "DAKSHINA" (money paid as honorarium to the worshipper) to purohit and satisfying them is a main duty. If they are satisfied it is sure God will be satisfied.

Pregnant Woman

As soon as beloved daughter become pregnant, there is a custom to bring her to her parent's home during her 4th month.

Then her mother should satisfy her by preparing and giving her, her desirous eatables etc. But it is important and note not to give her the following eatables or things : KIRLU (Heat) (Kanile), marking nut (Cashew nut), tender Papaya, Pineapple, sweet prepared by sesame seed. Too much heated or pungent (Khara) eatables or dishes should not be given should give her fruits, milk, ghee, butter and curd. She could make some works useful from the point of exercise. But should not lift heavy things should be careful regarding excrete and urine. It is better to check up every month. After the 6th month, every day, every night before going to bed, should take 1 tea spoonful castor oil. After the 8th month walking as much as possible, is very necessary. If there is constipation, early in the morning in take (use) about 300 gms gruel of rice mixing with 2 spoonful of butter and drink hot hot.

An auspicious function for the pregnant woman on the 8th month, if there is (Seemantha) : Parents should bring with them flower, sheshe, sweet when they come to bridegroom's home. During Havana (Offering of an oblation of fire) (Homa) put sacred thread to bridegroom (Son-in-law) after washing his feet and give presents. Lastly filling the pouch by keeping 7 bananas and waving "Shese Arathi". And then having feast along with Purohit, Kith and Kin, and friends and relatives. Sweet milk soup mixture with sugar and rice or soji, rice vade should be prepared and served. (important). The bride should not be brought the same day (Seemantha day) to the parent's home. In an auspicious muhurtham father and mother or others may bring her. But elder or younger brother of Pregnant woman get blessings from her husband, father-in-law, mother-in-law and elders and go to her parent's home enthusiastically. Have with free from all worries. After 8 months and 4 days a function called saree of Parent's

home (Pregnant woman's Saree) be arranged inviting her close friends and preparing 4 or 5 typed eatables (sweet beaten ice is a must) and after refreshment, giving flower, vermillion to the invitees and making the pregnant woman to sit with "deddi" on a seat, touching vermillion dot on the line parting the forelock first by her mother and giving flower and filling the pouch with the following things : Coconut-1 (its head should face our side), 7 bananas, betel leaves, gold ornament as presentation, saree, money (as one likes) and putting shese by one and all and waving the lights. After that, placing the shesarathi in prayer room, pregnant woman should offer prayers to god, and get blessing by touching the feet of elders. Put on the presented saree and go to the temple and offer coconut with banana to god. If the pregnant woman is desirous of having "Sonapoola (wearing the whole head by jasmine flower) she could do it. As soon as all return from temple, the pregnant woman should be made to stand in the courtyard of their home and waving round a coconut over her head three times and struck it to the floor (ground). Wave water mixed with vermillion in front of pregnant woman and throw it. All dishes, eatables liked by the pregnant woman be prepared and given to her. After a few days "SEVAI" (a eatable prepared by rice) with sweet soup be given to eat. There is a custom that relatives invite the pregnant woman for dinner.

Delivery

As decided by the destiny, after the safe delivery (in olden days in home, now in hospital), if the baby is male there is one shashtra to perform "PUTTRAYANA" by the purohit. After cutting the placenta of the child, going out of the room and grind pure gold a little and touch it to the child's tongue. Then bathe it and make it to sleep in a warm bed.

This is a joyous function. Hence distribute sugar to friends and relatives.

Sixth day after the birth of the child Satti

Organise - Satti (writing by Brahma) on the sixth day of child's birth. In the room where the delivered woman and her child are, a clean washed wooden seat to kept and over it ornamental designs be drawn by using colour powder or chalk. Over it keep a unruled, unused book with pencil. Decorate the wooden seat with flowers. Purohit be invited to perform this "Shashravidhi". Decorated foot lamp be kept. In small vessels keep vermillion, Milk, water, sugar. Child be made to sleep covered in grand new cloth. Preparing beaten rice pudding and offering prayers to god by Bhajans. (If arranged in house, Harikeerthane, Harikatha are organised. Invite friends and relatives. And after Bhajan arrange refreshments and distribute green gram "Usali", Bengal gram upkari (dish), sweet beaten rice, banana, sherbat (drink) or ginger drink. The immediate next day the child should not be bathed. It is called "Satti Kalashu". (It is believed the writing of Brahma will be washed out). (It is elder's opinion.)

POOJA OF PLACENTA (Vare Pooja)

Sacred threads and way of Pooja : On the 10th day in the afternoon putting in hot water a piece of 1 inch long "EKKANDA". Then when it comes soft, cut it into small and thin pieces and tie each piece to a one foot long thread and thus prepare 11 thread. Two pieces used for child and mother be prepared weaving like a chain using "Hooknail" "(KOKKEMOLO") and between tie pieces of "EKKANDA". Such 3 threads be kept in 5 Betel leaves, with 1 arecanut. The remaining threads (Daras) be arranged in this way :- keep one thread (Dara) in two betel leaves, with one piece of

arecanut, flower and piece of Marigold and close it with a thin stick (Shigira). The next day after the bath of delivered woman, keeping in a round plate vermillion Tin, Soot, pieces of flowers, Akshate, all threads, betel veedo. Baking one fist of white rice, mixing it with sugar, milk and the mixture be kept in a small vessel with a ladle. Keep a lighted foot lamp, waving lamp where the pooja is performed. In rainy season the delivered woman may stand on a wooden seat perform pooja. Pooja may be performed after one hour, taking the bath.

Delivered woman's Bath : On the 10th day night get ready the hot water in a big cauldron. In the morning child should be bathed in light hot water warm. Touch heated cow milk to the whole body. By this it is not get cold. After the child's bath, touch a little oil to the mother's body and early wash her hands and legs and have her bath with a little heated water. Wash the head with warm water and give water to waist and legs (hot water). Touch to the whole body of the delivered woman, turmeric powder, and finish her bath and have vermillion dot on forehead, in the bathroom itself and then come (enter) the inside of home. A married woman should not come out or enter the inside of home after bath unless she touch vermillion dot on her forehead, on the day of marriage and the 11th day of her delivery. When she comes out the bathroom and enters the home she should wear a thick dress, rub sweet, put on white saree and white blouse and do the pooja of placenta (VARAEPOOJA)

Method of performing pooja to placenta : At the time of coming from the hospital, bring carefully with them the placenta. If the placenta takes more days to separate, it is said that the child will be very strong. The day on which the placenta falls, it should be buried in the side of country and over it cover with a

strong stone. Then keep small pot of water and foot lamp neat it and over the stone keep a piece of banana lead (end part) and over it serve sweet soup 5 times. Touch the stone vermillion and place flower, betel leaves Patti-1, and pray god, and Sun God and beg to make her stomach cool means protect my beloved child by granting health and long life. Then waving the light and putting "Akshathe" on it and going inside. 5 betel leaves, 1 arecanut be left on the stone. (That may be given to the servant maid later) Entering inside, get "PANCHAKAVYA" (a sacred thirtha) Theertha from the purohit, wear the sacred thread to her neck and get blessings by saluting her mother first. Then give veedo (Betel leaves with pieces of arecanut) to mother-in-law, sister-in-law, elder and younger sisters. As soon as the child (baby) get up from sleep, tie to its neck the thread loosely. It may be tied to the small child's hand for a day. Then delivered woman should take congi meal. Then also use the sweet soup of prasadam. Take completely rest for a month - it is a must.

Punya Vachana : On the 11th day defilement of delivered woman's family ends. On that day invite Brahmins and arrange "Samprakshne" (Putting or sprinkling sacred water) to make purification of home and get after bath the "Panchakarya". This is called "PUNYA VACHANA". For this, get ready with 1kg, white rice, coconuts -2, betel Patti, 1 small pot for "Kalasa", small wooden seat, foot lamp round plate, a small glass, spoon, flower, plate for theertha Tatte, a bunch of mango leaves.

Care taking of Delivered woman : Take full rest for a month. Sit only for lunch and tiffin. From the 13th day morning onwards take or use $\frac{1}{2}$ ounce Dashamolarista with some water. Half an hour later take fully boiled congi with ghee and hot hot curry of vegetable. By this the mother will be recovered soon, get sufficient strength and the child will also get breast milk. The delivered woman should have bath once in two days rubbing oil

to the body. Prepare medicated oil to make oil massage to the baby using Red Root (THAMBDE PALA) and a piece of "Ashwagandhi". "KADYATELA" is to be used to mother. Mother should not go anywhere outside till two months. Before 4 days or 1 week for 2 months, seeing an auspicious time or muhurtham and on that time touching the well. From 14th day to 1 month the delivered woman be given "VEERSHRE". Work can be started from the day onwards of touching the well. On that day before head bath, the threads tied to her neck, her child's neck and waist be removed and kept in a betel Patti (Because it was tied during defilement.) That day turmeric powder be used. After bath, put on the ornaments used daily prior to delivery (To neck, ear rings etc etc.) Put in the plate (round) vermillion sandalwood (Gandha) "Akshate" sugar for food to offer god bananas -2, waving light-1, flower to place near the well or tap, Gandha, Betel leaves touched with vermillion, and putting vermillion in the well and waving light and doing Ganga Pooja. This pooja be performed along with her mother or elders and fill a pot with water and go to the "TULASI" Katte and pour water to holy basil 5 times, then sprinkle on head, touch vermillion and place flower piece on the holy plant, and go round the Tulasi 5 times, salute the sun God, pray to the "VRANDAMATE" with devotion, have rotation for the coconut tree 5 times, pour water 5 times, touch vermillion, keep the three threads and betel leaves in its hollow place, again rotate once and remember and salute the house god and give vermillion to mother and elders and then have her congi meal. All this should be completed by 11 O'clock. In the evening along with mother and others should go to the native temple with her child and offer coconut and banana to God. As soon as they return from the temple both the mother and child be made to stand in the courtyard and wave the water mixed with vermillion and threw it later.

In the third month stop giving water to arms and legs. Three baths in a week. After giving Dashamolarist on Sunday and Wednesday (2 bottle enough) other tonic Hemograpemalt be given. After four months should eat fruits. Too much pungent things to be avoided. After 4th month, when the husband and mother-in-law come to call she should accompany them enthusiastically. Elders come to take with them the child with craddle, arrange them a grand feast. And after feast present saree or cash amount. Then fill pouch of mother-in-law and daughter-in-law. Need not give presents. When both Mother-in-law and daughter-in-law with child reach their home it is necessary to wave water mixed with vermilian and then enter their home.

Things to be given to the delivered woman and her child from her parents home

Chain (gold) to the body, circular gold metal, round the wrist (Bangles), Belt to waist, Uddiaru (Gopu), anklet craddle, bed, a small pillow, sufficient dress, shawl, frock, jacket, etc. A brass vessel to prepare baby's food, spoon, a big vessel to store water (Topu), a small vessel (round), small glass to make the baby drink milk. Mother should accompany her daughter while going to her Father-in-law home. Stay there for two days more and have grand feast and while returning have their presentations and return home. After a few months, again calling her daughter with child to their home. This is called "Fatiparthane" By this arrangement, there will be good relation between grandfather's home. Thus love and affection increases.

It is good and necessary to go to attend the first Birthday and stay there for four days. At the time of going there, take with them - sweet, gift to the baby and give it and see and enjoy the playful activities of the baby and pray with the Lord to bestow them always sddhappiness and peace and joy.

Cradle Ceremony of the child after having "Barso"



Preparation for Hayana (Home) :

Decorating the foot lamp. 2 Tites for Homa, a little sand, a bunch of Mango leaves, white rice, coconuts, banana leaves. Chowru -1½ kg boiled white rice, Tatte, spoon, Plate to Purohit, flower piece, nine types of grains (Navadhanya), cow's ghee, pots (small) -2, wooden seats-3

To Goldsmith : (who puts gold) white rice 1kg, coconut-1, Betel Leaves 1 Patti, cash amount.....? 1 packet of sweet betean rice.

Method : During that day the child should be bathed in the morning. During performing Homa care should be taken to hold the baby a little away from the flame of fire carefully. Give wooden seat to purohit. There is a custom to put some white rice in a silver plate, and placing "Shesarathi" and then the child's father should write in it 12 names. After performing the rites as mentioned by the Purohit, putting shese and waving the lights by all women and then going inside. Giving milk and eatables to the child's mother. Then calling the goldsmith and making the maternal uncle to hold the child and make its head to be on his right thigh, and asking the goldsmith to prick the ear ring to the child. And after that giving the things already arranged in a plate be given to the goldsmith. Then having dinner with friends and relatives touching gold and sugar to the mouth of the child and then distributing to all. If the birth time of the child is not good,

arrange "GRAHACHARA SHANTHI" Homa and then to put in the cradle. Then after havana, a new cloth of the child be given to purohit. (But it should not be cheap one but costly one) If the purohit is satisfied, the god is also satisfied.

Cradle Ceremony

Decorate the cradle with flowers. Touch "Shrigangha" in front and middle of the cradle. (If the cradle is a new one, put $\frac{1}{2}$ kg cheap rice in it and give to a cow to eat). It will prevent all defects of the child. Clean or wash the cradle and draw Rangavalli round it. Tie each chain two mango leaves. Tie flower garlands round about it and decorate. Then place soft bed and a soft pillow and stretch cloth, through middle space. In a plate keep ready the following articles : - Betel leaves and arecanut-1, 100 Betel leaves, 5 arecanut, $\frac{1}{4}$ kg sugar (cheeni) or sweet Laddu, in another plate child's gold bangles, chain, ornaments etc, dress, cloth, shawl in this way five woman should stand at the cradle with 5 plates. Preparing "BALABHADRA" (Krishan's elder brother) means a little round stone be taken and cover it with cloth and touch it soot and shrigandha and put a gold chain to it and then putting the Balabhadra 5 times in the cradle and keeping it to the right side. This is to be done in a grand scale bye both sided grandmothers of the child. Then making 4 times the child as if it is in the cradle and one grand -mother should pass it to another grand mother from under the cradle. (Now a days the cradle if of stand and hence the child be given or pass over the cradle) And at the 5th time, making the baby to sleep in the cradle and uttering in its right ear, 5 times the name of Kuladevatha. After that saying loudly the name which we want to call thereafter so that all others may know. Then touching the cheeni sugar to the baby's

mouth, putting the gold ornament and giving the presentation to be presented and informing all the child's name, and touching the backs of 5 little children to the cradle and lightly beating their back. After that child's father and mother should give their presents (gifts) and then others. Putting ring chain to its ankles by its maternal uncle. Then giving "Dakshina" to the Brahmins (if there will be "Barso") and having Refreshments with one and all.

PONTI VATI (great grandson's Darshan)

This ceremony is done before putting the child in cradle. The great grandmother - child's father's grandmother) should not see the child till 12th day on the 12th day seeing he beloved "PONTI" first time is called seeing the "PONTRA MUKA", Her grandson's (son's son) male child is called "PONTRA". If it is female child it is called "PONTI" "PONTI VATI" means - In a silver lamp (small), placing a gold wick and putting ghee in it and lighting a cotton wick and then seeing the (fourth generation) face of the child is called "PONTIVATI". This ceremony can be performed by either Purohit or other priests. It is better if it is arranged between 10 a.m. to 12 noon in an auspicious muhurtham.

"Ponti Vati" : A thin gold wick 1/4 inch in size, round ring placing it is a silver lamp, putting in it a cotton wick and ghee, lighting the wick and then seeing the face of the child in it - "PONTIVATI" and giving Dakshina to Purohit and giving the silver lamp with gold wick to purohit as a "Dana".

Preparation : Well prepared and decorated lamp -1, Plate (Tatte) and spoon, plate (round)-1, Plate to purohit -1, flower vermilian, banana leaves -2 pieces, white rice - 1 Kg, coconut-1, Betel Patti-1 sugar or sweet, a wooden seat for Purohit to sit and a small shawl (Towel)

Method of Performance : The great grandmother should sit on a wooden seat, do Achamana, touch water to two eyes and offer prayers to Shree Ganesh and do as per the instructions of purohit and then remove the shawl held between the child and herself and hold the lighted PONTI (lighted lamp) in her hand, see with very joyous mood, the child in it. After that hold that baby on her thing and smell 3 times its crown of the head (TALVATI) and then give a kiss, place the hand over its head, bless it, eat some sweet or sugar and present it gold chain or ring, grand new dress and gain bless it to live for a long period and then hand over the baby to others. Give the Silver lamp as "Dana" to purohit with some money Rs.....? and saluting get blessings. Suppose if there is "BARSO" then after the "HAVANA" when the Delivered woman and the child go inside, then it should be given. During "HAVANA" both husband sides people and parents sides people should fill the delivered woman's "VANTI". Do Shesarathi. If there is no "BARSO", before putting the child into the cradle both sided people should fill delivered woman's "VANTI". Then celebrate the cradle ceremony.

CHOWLU AND THREAD - CEREMONY

Chowlu ceremony is performed when the male child attains the age of 3 or 5. Before chowlu, before 5 days, arrange NANDI. (Arranging of "NANDI" is explained in the back pages. Keeping "NANDI" for Chowlu, thread - ceremony, marriage is one and the same way. Black gram Muhurtham for chowlu and thread ceremony is also one and the same. On the day of "NANDI" there should be "SAY" to at least 5 houses and have a sweet soup feast. To "NANDI DEVATA" offer sugar everyday and wave lamp (unit the functions are over)

Thread - Ceremony

Thread - Ceremony is a must function when the male child attains the age of either 7 or 9 or 11 years. Performing "NANDI" is already explained on the day of NANDI - VATU (Means the boy whose thread - ceremony is to be done) and his father and mother should have head bath. After arrival of the Purohit, keep kanike to Shree Ganesh - Rs 1¼ to Kuladevata Rs.1¼ and touch the feet of purohit and elders and salute them. VATU and his father should put on sacred silk cloth (Dhoti). Tie a turban to head and place a shawl on the shoulder. Put a cap to vatua, and put gold bangles to hands and a gold chain on neck. After the "NANDI" - Vatu should not be sent to other places till 6 days or until the "Lagnam" is over.

Arrangements to be made the previous day of LAGNUM :

Groceries for dinner, vegetables, Tins of eatables, banana leaves, articles said by purohit should keep in the safe room of the Hall and lock it. Foot lamp, wooden seats, silk cloth, Flour lamps -8, round plates -5, round small pots-2 (Silver or copper to "Dhare") white rice said by Purohit, coconuts, Banana leaves, turmeric powder Millstone, a little coconut oil, cow's ghee, Kadali plantains, barks or pieces of Jack fruit tree, 1kg blackgram for black gram muhurtham, green gram - 1 kg, touching soot to vatua by younger & elder sisters, swing blackgram is important. Then asking 8 male children to sit with Vatu's mother should make the beloved Vatu to sit on her legs and put 5 times the sweet beaten rice in his mouth. Other children should also eat. After this maternal uncle should take the vatua to the barber and asking to cut hair. And then by mother or elders should touch turmeric powder to him and bath. Give the barber in a platter white rice,

coconut, shawl, Betel Patti, some cash After bath making the vatu to take coffee, milk, eatables. Then making the purohit to make him (vatu) mark of religion on his body by "Gopichandra". Then wearing sacred silk cloth and cap to head, giving one coconut in his hand and making him to sit.

Preparations in the "Lagna Mantap": Making arrangement to stand 4 girls in front of the entrance of the Hall to welcome the guests. They should be ready with flower vermillion, Shreegandha and Gulabadani (to sprinkle perfume altar) keeping the mantap clean and the articles said by purohit be arranged there. Wooden seats-4, silk cloth to cover the seats, Antarapatu, Janvali (Janivara sacred thread made of gold) mug of silver or brass to pour "Dared", to put "Bhiksha" silver or steel platter - give these things to purohit. Orange coloured cap, Orange coloured small shawl-1, Orange coloured a big shawl-2, gifts to elder and younger sisters (Tali) Rs....., balls (Sweet) of gingely.

Lagna : Parents should come to the Mantap in time. After the performance of the rites in the mantap, maternal uncle should bring the Vatu (Brahmachari) to the mantap, keeping right leg first into the mantap. Then bless him putting "Akshate" on his head and come out. Then the parents of the VATU should salute the guests who will be present there, and get the blessings of the Purohit touching his feet and get blessings of their parents and remember the elders and enter the mantap to initiate their loving son Teach the "Mahamantra" to their son and decide to say it always. This is a very sacred mantra - it is "Gayathri Mantra". It is the foundation of one's life. Those who obtain the strength of this mantra will never fear for the difficulties in their "SAMSARA" and will be always in a happy mood and they have contentments. Not only this but also the blessings of Shree Lord and Guru.

After preaching the mantra the purohit will give "DANDACASTA" in the vatu's right hand and he teachers him the used and great values and helps of it in a grand manner. It is the paramount duty of vatu to listen to the teachings and follow it dedicately. The mother should keep a silver platter on the vatu's right thigh an put 5 times the "Bhiksha". When mother gives Bhiksha, the vatu should say "BHAVATI BHIKSHANDEHI", to father say "BHAVAN BHIKSHANDDHATO". Then others will give "BHIKSHA" (During thread - ceremony "BHIKSHA" is important and not gift.) After this the younger and elder sisters should give him "TALI" presents First put gingely (spherical) "UNDE" in the brother's mouth and give gifts and get gifts from brother. Vatu offer prayers to the Sun God and salutation and come, then, he should be made to stand near mantap with "Dedde" and wave "flour lamps". After performing all rites of "UPANAYANA", arrange "Shesarathi" to VATU, Father, Mother and deddo. Performing pooja to Vrandamate (Tulasi) and circumambulate 5 times put 5 times water and bow head to the Sun God. Then father should hold "KALASHA" and carry it to the place where "Gadyeuddaka" is kept, and keep the kalasha there and move in a circle, and prostrate with Bhakti and respect and get blessings.

Dinner

Have grand community dinner, keep "Vaisu" (Keeping vice, sweet soup, etc on a bana leaf outside the house) [Raven] - to crow. Teach the "VATU" how to keep "CHITRAVATI" before taking the food. After dinner, a little water is to be taken in hand and in take it like "THEERTHA". After it "VATU" should not eat anymore. (IT is called "Gotni"). After the dinner the brahmins should be satisfied by giving them "BHOJANA DAKSHINA".

In the evening after offering prayers at the local temple, giving "HANNUKAI" and returning home. But vatu be made to stand at the staircase of the home and wave water mixed with vermillion and throw it out.

The offer prayers to house god and do "Sandhya Vandanum". That night VATU has no meal. But can have refreshment. Put the "DANDAKASHTA" in the "TULASIKATTE" and give up it in the temple on the first thread ceremony day. Give sacred-thread to elders and get blessings. On that day "VATU" is having no meal.

Sampoona kubho no karoti shabdam

Ardho ghato shabhamupati noonam |

Vidvan kuleno na karoti Garvam

Gunairvihena : bahujalvayanti ||

Ful filled vessels do not make noise. but half filled vessels certainly make noise. A man of letters born in a good famiy will never ride the high horse.

A charectorless man will always ride the high horse.

INAUGURATION OF HOME OR ENTRY INTO HOUSE PREPARATIONS

Photos of Shree Guru, Kuladevaru, Shree Ganapathy or idol, statue of vittal-Rukhumai, Annapoorne, small lamps -all these are needed to keep in the "PRAYER HALL" (ROOM) Small tumblers to keep milk and sugar, platter-1, a small glass and spoon (Shree Mkudras-5), Chakra Mudra, Sheeka Mudra, Gadha Mudra, Padma Mudra and Narayana Mudra, a round mug (Pot) to fetch water for Sandhyavandanum, Gopichandana, Shreegandha (sandalwood), Vermilion, flower etc., waving lamp for pooja, perfumed sticks and stand, conch shell, Timbrel (Jagate), a big foot lamp.

Articles Necessary while entering into house : Rice cauldron (Tandla (Rice) Madki, Decorated lamp, flower, vermillion, Sheshe, Waving light, a vessel with milk, cradle. A cash box, ornamental Box - carrying each one of the family any one thing and in an auspicious muhurtham entering the house. After this, heating milk and distributing to one and all milk and sugar as a mark of happiness. But this should be given only after the Purohit says. First of all, give it to Purohit and then to he head for the family and then to all children. After that, Cook food and have dinner with kith and kin.

Articles needed for house : Furniture, sauce pan for rice, steel round vessels for curry, some lids to cover the vessels, tumblers-6, platters-6 spoons-12, small chatney plates-6, Goblets-3, dining dish, sieve to sieve-1, milk, a vessel to heat milk, a big vessel, small one, Tins, fars to keep safe salt, curds, pickle, pastry Board, pastry rolls, Ladles-6, churning rod-1, vessel for steam cooking, vessel of holes, a vessel to heat water, Jars to keep jaggery and rice, grinding stone on machine, mixer, beds, pillows, Almirahs etc etc.

Keep the house clean daily by sweeping with a broom and rubbing. Keep backyard very clean. Good words, good character, clean mind, clean devotion, clean environment these are all the guidance roots or roads of God to show love, affection and kindness.

FESTIVALS

By celebrating festivals one will get happiness, peace of mind, contentment etc. By joining hands each other in a particular place and feel oneness. "YUGADI" is the first festival of the year.

YUGADI

"Yuga" means years, "Adi" means start. The first day of every year is called "Yugadi". From this day onwards chaitra-vaishakha spring season starts. This is called spring month (vasanth Masa). During this day serving ceremony to sari (Kappada Vadapa) is celebrated. Means serving two new sarees (brought to wear) to the elder women of the family who are no more. (Some celebrate this ceremony in the month of "Shravana" on the day of thread - ceremony).

Way of performance : Wash a wooden seat, draw Rangavalli on it and keep on it two new sarees with their ends of face overside (cloth of blouse also be ket). Over the saree place a clean paper or a piece of banana leaf and keep vermillion case, Soot case, piece flower, "Akshate", Betel patti-1. Lighted lamp be kept to the right side of the wooden seat. Serve cooking of the day on the banana leaf (sweet soup, pudding, white rice, ghee, curd) Pray and remember with devotion the elders of the family wave lamp 5 times and put Akshatha on the wooden seat, and again wave the lamp and have circumambulation and all salute. Then shake a little the wooden seat (it means give up).

Dishes of the day : Bengal gram gashi, cashew nut curry, "Kadgi Chakko" or curry of mango fruit, "Dalitoya", GODI (Sweet) Randai" (curry) "PODIES" of Banana, NendraBale, Sweet Potato), "Rasavoode", "Madgane"

Dinner : Before starting Dinner, keep "Vaisu" to crows, and "GOGRASU" to cow

Vaisu : Vaisu means, on a piece of Banana Leaf serving white rice, sweet soup, ghee and after saying "KRISHNARPANA" (Offering to Sri Krishna) keeping the banana Leaf outside the home to crows.

GOGRASU : Means on a piece of Banana Leaf, Serving white rice, sweet soup and giving it to cow. (Do nor put ghee). Before starting meal, to read Hindu almanac, eat Morgosa Leaf (Bevu) with Jaggery (Mixture). It means, face and treat every difficulty and happiness equally in life. Head of the family (man) to sit for meal holding sarees on his right lap and give them to his wife. His wife should also give flower, vermilian, soot to other female children, and offer a thread of that new saree to God, and a little piece of it to burn and offer it to "TULASIMATA" is a custom. In the evening go to the temple and offer prayers to god and get blessings.

From the day of Yugadi, spring month starts. In the temples, perform "VASANTHA POOJA" or "PANVAR POOJA". To god offer food like fruits of the new year say Mango, Jackfruit, cashew fruit Bengal gram upkari, green gram usli, PANAKA etc. and distribute to devotees as prasadam. It is also called "PANAKA POOJA". Some celebrate this in their homes.

ASHADA EKADASHI (BHEEMA'S FAST)

During this day, to get up early in the morning and have a headbath and take threetha once and gives dakshina to Brahmins and pray to god.

Preparations : The previous night, clean the house with cowdung wash and keep clean the scraper, footstool, sickle, sabre. In the morning, after having bath, waters Tulasi Mata, pray with respect and clean the idols kept in the house, light the lamp and salute and get ready to prepare Refreshments.

Refreshment : Prepare any eatables convenient for Refreshment. It is better eat bulbous or tuberous root. (Eatables made of rice, onion or garlic are prohibited.) Use eatables like soji idli or "Khotto Chetni" beaten rice put in curds, "Gajabaje", Kuvepitta Khadi" it is better to keep aware this day. Can also do "Japa" (Chanting God's hymns)

The immediate next day have the eatables green gram usali (Moogadali) "Ekapani Chetni" and after keeping "Vaisu" to crows have dinner.

NAGARA PANCHAMI



Nagarapanchami (offering prayers to Naga (Serpent) ceremony is

celebrated on the Panchami day of the fortnight ending with the full moon day of Shravana Month. During rainy season, water fill in the holes, where usually snakes live, and so the snakes come out of holes and creep wherever they like. To strengthen the mental courage, people began to offer prayers to snakes. The most important aim of Nagarapanchami is to make the "NAGAS" cool.

Preparations : Prepare and keep ready the following things : cow's milk for Abhisheka (Ritualistic bath for "NAGA") Tender coconut, panchamrata (Mixture of milk, ghee, honey, curd and sugar) water of turmeric HODLU (ARALU-LAYEE), Scented flowers, sacred thread, camphor, Basil (an aromatic herb- TULASI) coconut with 5 bananas. All these things must be kept in a round plate. And go to the place where the statue or idols of nagas are kept and offer prayers submitting all the taken things sand pray for their prosperity. It is a custom to offer pooja to "NAGA" in the form of thinking that Naga is a brahmin.

Method : On that day we should not use hot water for bath. Curry should not be prepared using chilli seasoning. Chilli could be roasted the previous day and get ready. The following items of curry be prepared :-

"Pathrado", Ghashi, Yam or mixture of Beans and potato curry (Sukke), turmeric leaf Pattoli (sweet), Khotto, Chappekheeri putting turmeric leaf, baked white rice meal. But before meal keep "Vaisu" to crows and Gograsu to cows. On that day little children have no bath.

"Pathrado", Ghashi, Yam or mixture of Beans and potato curry (Sukke), turmeric leaf Pattoli (sweet), Khotto, Chappekheeri putting turmeric leaf, baked white rice meal. But before meal keep "Vaisu" to crows and Gograsu to cows. On that day little children have no bath.

CHOODI POOJA CEREMONY IN THE MONTH OF SHRAVANA MASA



During Shravana Masa there is a custom to do pooja on Sunday and Friday.

Preparations : The previous day itself prepare with the following flowers etc : Dibrankuru (grass), Anvali, Mitayi flower, Ratnagandhi (red and yellow), purple coloured flower, other flowers. And tie choodi joining all the flowers. In each Choodi there must be 5 grass.

For offering food to God be ready with these items :- Sweet beaten rice, mixture of HODLU (LAYEE), cows milk, Coconut with 5 bananas, Sweet Sheera (any one) Vermilian, Sandal (Gandha), turmeric gum, one spoon pure water, perfumed sticks, waving lamp, choodis. Keep all these items in a round plate. Get ready with lamp, match box, betel patti etc.

Method : First of all light the lamp, touch the vermillion round about KALASHA touch Gnadha to four sides and then put some vermillion, Gandha, Akshatthe in the Kalasha and put five times water of TULASI and offer to SHRIMATA flower, Vermilion, Gandha and also give it to others and place a choodi with Betel Patti tot

TULASHI MATHA. Then put a sacred Basil (TULSI DALA) in the plate prepared to offer food to Tulasimata and offer or submit it to SHRIMATA. Then holding Akshate in hand have five circumambulation of TULASI and each time sprinkle akshatthe to Tulasi and Sun God and salute devotionally and wave lighted lamp and have tulasi theertha and before entering the house serve a Choodi to the late elder women of the house keeping it on the front roof. Then holding the plate enter the house, stop at the threshold, and perform pooja there. On both sides (end) keep Choodi and Vermilion, wave the lamp, put Akshatthe, Salute and go to the place where you worship God always, offer flower, Vermilion, Choodi to diety and have it self with devotion, and give to others with NAIVEDYA, give Choodi, salute and get blessings. This is the significance of this function. It is advisable and better to finish this pooja before 12 noon. After pooja the sacred choodi be sent to the elder relatives.

THREAD CEREMONY (RAGUPAKARMA)

Raghupakarma is mainly related to men folk. In Northern India it is called as "RAKSHABANDANA" After the ceremony of Nagara Panchami, after a few days, when SHRAVANA NAKSHATRA Comes, on that day, it is a custom to have pooja to sacred thread, and wear it. Each and every married man should go to temple or purohit along with the male children who had their thread ceremony and perform there Yajna Homa, Gayathri pooja, offer flower, coconut with bananas, give dakshinas to Purohit, ask the purohit to put you sacred thread and get blessings. It is the utmost duty of the married person to pray God daily with Gayathri Japa. Women of the house should also pray daily the Tulasi Mata and pooja to threshold of the house, salute the God with devotion, and pray for the welfare of husband and children and lead a life of peace

and contentment. After coming back from the temple, it is the duty of married person, to make the elders to put him the sacred thread and get blessings from them. Even sacred thread be put to little girl children with love and affection and bless them. By this way the children learn and develop the SAMSKARA of love and respect and at the later stage they also do the same thing to their children. There is a custom to send the sacred thread to the elders or younger once who live in other places (outside) by post. This day usually all wear new dress or cloth-Those who want to serve saree (Kappada Vadapa) can do it even on this day.

Curries :- Bengal gram gashi, Dalithoya, sukke, Kotto, Jeevikadgi, Maddi, Soornu, Sweet potato, Nendra Bale (Banana) Padi, Pathrodo, Poovankeeri, Pattoli etc. do. After keeping Vaisu and Gograsu take meal. This is a new festival to son-in-law and daughter. So serve them all eatables, Sweets etc abundantly, and after (meal or) dinner give presentations to both son-in-law and daughter. During this day there is a holy prayer at the river or sea or it is called "Dariya Dooda" There is also "Laksh Flower Pooja" in the temple.

KRISHNA ASTHAMI

8 or 10 days after the festival of sacred thread ceremony Krishnathami festival comes. It comes on the Astami day of dark half of the lunar month. That day there in Jayanthi yoga of Rohini Nakshatra (Star). This festival is celebrated in each and every Hindu house. Old age people to children celebrate this festival in a grand manner. There is a custom - that on the previous day of the festival means on Saptami, rice pancake and Pathrode is prepared. Wash and keep the house clean on that day put green gram in water get soaked and get sprouted and prepare green gram gashi the next day of Krishnasthami, do YEKAPANNI Chetni.

On the day of Ashthami : Have a headbath, put water to Tulasimata and offer prayers, have theertha and wash and clean the idols of gods with pure water, light lamps, keep vermillion, offer milk and Sugar as food to God, have once theertha and then have refreshment like Ekadashi.

The preparations to be made to Pooja : The following items are to be made to offer food to God (NAIVEDYA) : - Round balls of Sesame seed, (Sweet), Panchkajjaya, Sugar pancake. Also prepare Bengal gram upkari, green gram usli, beaten rice soaked in curds, ALVATI, ginger for others.

For Puja : Get ready with sacred Basil leaves, kedage, Parijatha flower, Jasmine flower, Panchamratha, milk to give Arghya, coconut with bananas, fruits etc for Naivedya (Sugar Candy, Cashewnut, Almond, dates, grapes) Camphor, perfumed sticks, waving lamps. Keep the idol of Krishna on the lotus leaf in a mantap and decorate with flowers. In the evening arrange pooja. After having the headbath, make prathista of krishna idol and utter or chant 1000 manes of Krishna (Sahasra Nama). Children who had thread ceremony should sit with elders and chant Asthottara and Sahasranama with them and offer of each name a tulasi dala. Kedage flower is very important for this function. After pooja, those who had fasted should give Arghya by using milk and kedage to Devaki and Rohini (means mothers of Krishna and Balarama) Offer Arghya two time. The immediate next day, they should be on fast until the Rohini Nakshathra is over. This is Called "Harivasa". After that comes dwadashe keep vaisu to crows. Have green gram gashi, Ekapani Chetni and other curries. After this festival, after twelve days comes 'Chauti festival'.

CHAUTHI FESTIVAL OR GANESH POOJA

This festival is celebrated throughout the country. Without any discrimination of Caste, creed, religion this festival is celebrated 5 days in a grand manner. Some celebrate only one day. The previous day of this festivals, Gowri Puja or Gowri thrathiya is celebrated. For this Puja "VAINA PUJA" is organised. For this puja decorated VAINA (Sacred coconut) and sacred thread are important. Women wear the thread. (This is explained in detail in the chapter in Marriage celebration). Lighting the lamp, performing the puja to Gowri Mata. Then to offer to Purohit and to elders. Prepared different types of delicious eatables and curries be served or mother and son on banana leaves. (Gowri and Ganesh). The wave lamp and then make the little children to sit and have the dinner. On the day of CHAUTI of the bright fortnight with moonlight of BHADRAPADA, arrange first GANA HOMA after bringing the idol of Ganesha. (In some places there is no such system).



If there is preparations required : Decorated lamp, 2 mugs for Punja Vachana, (of steel or copper) plate, vessel and spoon, Platter, platter to Purohit -1, other platters-4, coconut with banana wooden stools -3, (For couple-2 wooden stools), A mug (big),

(Pot) for Kalasha, Bairasu -1, Dhoti-1, Flowers like Jasmine, Marigold, Abale and other flowers, Basil Petals about 2 fists, Grass (Dibrankura) - 2 fists, are necessary. Cow's ghee-2 kudthe (a measurement of weight), coconuts. 8 Betel Patti - 10, Banana leaves-10, Bananas -15, white rice-1kg, 3 perfume sticks, waving light-1, mango leaves (End part)-5, (AMBE TALO), bark of Jackfruit tree, Sand-2kg, Tiles-2, lamp for Gana Homa, 5 lamps for Afternoon Mahapooja, Dashanga, Camphor" Home Could be done in the square Kunda.

Preparing Kajjaya for Ganahoma : A coconut with tuft, its rind or skin, its shell and fine pieces of coconut - everythings should be put into Homa. Rind of Sugar cane having it 8 knots or joints, skin of 8 bana fruit (Devable) - all should be put into Homa. Then cut the coconut, mix wheat Atta (a little) with coconut's water, fine pieces of coconut with jaggery, (a little more) mix all things and Pepare 'APPO' (a delicious eatable) them mix entire pieces of coconut with jaggery and mix with 8 fists of beaten rice, 8 fists of layi, 8 fists of roasted gingerly, (Teelu) round pieces of 8 bananas (Devabale), 8 pieces of sugar canes honey, 8 appo and keep ready in a vessel. This kajjaya is to put in Homa. After Gana Homa everyone should take the kajjaya as prasadam with respect and devotion. If we are not in a position to do it in our house, that may be requested the purohit to bring it preparing. The cost of it (Kajjaya) with dakshina be given to the purohit. As soon as the Homa is over, have waving light, receive it with devotionally. The purohit will pray to the God to shower his choicest blessings on you and give you prasadam. Receive it with great respect and devotion, and using ring finger have some BHASMA (Holy ash-Mali) and touch it to forehead. Then move (round) in a circle five times of the Homakunda, salute Shree Ganesh pray with him to bestow what you wanted.

Night Pooja (During Ganesh festival) Ranga Pooja : Ranga Pooja is done as a benediction. Shree Ganesh will listen our prayer and bestow what you prayed. Arrange 21 banana leaves with serving the following things or eatables. i.e. Rice, Layi, kajjaya, bananas, round sweet balls of gingely, chakkuli, betel patti-1, piece of sugar cane (each one piece). Firstly two broken parts of Coconut be placed on Kajjaya, and light an earthen lamp and place on it. Then the purohit will wave lamp at each banana leaf and perform such pooja 21 times. (Waving lamp). After pooja the purohit will pray with God Ganesh, to give the family prosperity, unity, affection among brothers and others, cooperation etc and give prasadam kept on the banana leaves to one and all. There is a custom to put across a new silk cloth. After pooja it is to be given to purohit. After waving lights for 5 time to Shree Ganesh as distancing and immersing the idol into the well. Before that, the idol must see the home and then immerse.

The Twenty one names of Shree Ganesh : Gajasya, Vighnaraja, Lambodhara, Shivathmaja, Vakrathunda, Shoorpakarna, Kabba, Vinayaka, Vighjananasha, Vikata, Vamana, Sarvadaivatha, Sarvadhideva, Yekadantha, Balachandra, Ganeshwara, Ganapa - These are the names of shree Ganesh by whose mercy all our difficulties will get rid of and will certainly bestow our desires and fulfil our all wishes. There is not doubt.

Ganesha's Pooja : Primarily for this pooja, "Appo" be prepared by using wheat or rice and Kajjaya, different types of eatables, Kadabu, Chakkuli, Unde etc be done. Pathrode, Sukke, Podi, Sweet curry, Pattoli, Povakeeri do for Naivedya. After performing the night pooja idol will be immersed in river or stream on in well.

Anantha Vrata : Ten days after the Chowti festival comes Anantha Vrata or Nopi Vrata. This is a very significant Vrata performed in

the temple. This is called as Anantha Chathurdashi. 14 items of delicious eatables should be offered to God as "Naivedya". One among the eatables is "Alvathi" This is prepared by using "TEREPANA". It is a custom. After two days of this festival comes Mahalaya.

DAYS OF MAHALAYA

15 Days of Mahalaya are called days for observing rites for the ancestors. During these days there is one function in the name of the little children who died early and it is called POVUVADCHE (serving sweet beaten rice). Coffee, refreshment or congi meal is arranged. After the meal children are made to sit in a line with the little children of their home. And serve them with sweet beaten rice, pieces of Sugarcane, Betel Patti, piece of flower and give them dakshina and give Akshate to each child and get back the Akshate from them and put the same on the heads of their own childrens (But Note : Do not make to sit the children who have had their thread ceremony. When the little girls and little boys reach adolescence this practice should be discontinued. Some perform this function in the temple. If rituals connected with the death anniversary of parents is not possible to do on the particulars thithi (Day), it may be done in the days of Mahalaya. On new moon day of Mahalaya, taking bath in the sea or steam, giving away New cloth, gingely, Dakshina as a mark of charity to Brahmins. It makes ancestors happy and they bless. In this way, one can settle obligation of Shree Guru, god and ancestors and of Mother land, a little.

NAVARATHRI OR - DASAHARA FESTIVAL

Days to perform Pooja to Shree Durgamatha are 9. There for it is named as "NAVARATHRI" sometime 10 days also come.

Occasionally 8 days also come. This Jaganmatha is named Jaganmohini who killed the asuras who tortured the Devas and thereby she became the famous goddess named after Shree Durgamatha. She killed the giant Mahishasura who had the face of buffalo. The next day is Mahanavami, on that day she disguised and "Chandikali" and killed "Chand-Munda" (giants). On that day in the temple or Mata perform holy Chandikayaga on that day, there is "ANNA Santharpane" to all devotees. "UPPARA VODO" is offered to Goddess as food. Vidyadashami comes on 10th day. We called that day "NAVE JEVCHE" (Earing new rice)

NAVA JEVCHE

Fetching a bunch of paddy crop, keeping it on the Tulasi with flower and breaking a coconut and waving the light. Keeping it in a plate and waving vermillion water to it and then keeping the same in the room where one prays God and for Naivedya (offering food to the god). Making Rasavode, a sweet pudding (A milk soup mixture with sugar and rice or soji), white baked rice, and waving lamp and putting kanike in a box maintained in the house for god.

Preparations for the festival : Godirandai (sweet curry), Karathyambadya gashi, Tausheullela, Alsanya (lentil) Sukke, Moogadali godse (green gram) Rasavode - these are to be done. Before lunch filling "Vanti" of the women who have husbands, give dakshina (money) and obtain blessings. Tieing petals of crop in a leaf o mango to prayer hall, cash chest, Almirah, Cradle, Tulasi, well, coconut tree. This is called Nave (New) Banduche (Tieing). The remained crop of paddy be tied as a bundle and tie to the roof infront of the house.

Before lunch keep vaisu, Gograsu. During Ekadashi day Shree Sharada Mata will be immersed i reservoir taking in a procession.

DEEPAVALI (DIWALI)



18 days after the celebrations of Vidyadashami, in the month of Ashwina Bahula Fortnight., on Trayodashi day comes deepavali festival. Performing pooja to ganga in the evening all children to old people of the house take head bath. This is a custom. On that day bathroom is cleaned, cauldron pot, vessels are cleaned and decorated with flowers and Kartini creeper. And making thick water of chalk powder and decorating all vessels in the bathroom and walls with that white water and making dots on those vessels.

Method of performing Ganga Pooja : This is performed at the well or pipe. Keeping flower, vermillion and tieing garland and piece of creeper to the well at the auspicious time. Putting oil to the pulley, and pulling the water from the well. Then the children are to be asked to beat plate and Jagate (Timbrel). Then to little children oil massage is to be done and have hot water head bath. (Those little children have no bath who have not completed one year age). Till midnight such bath could be done. The significance of this oil bath is that Lord Shree Krishna killed the giant "Narakasura" with great effort and so he was very tired and so Krishna's mother Devaki did oil massage to Shree Krishna (her son) and bathed him. Therefore, we ordinary people also got that chance to take oil bath using oil massage. As a mark of Shree Krishna's victory over evil i.e., defeating and killing NARAKASURA

that day as sweet memory people eat sweet beaten rice, sweet etc. It is a custom. This day is called “NARAKA CHATHURDASHI”.

Delicious Dinner : Prepare “PODIES” and sweet milk soup mixture with sugar and rice soji. After bathing the children, light the earthen lamps and keep one lamp at bathroom, 1 at well, 1 at Tulasi, and a few in front of the house. This should be done 4 days. On the New moon day some perform “Dhanalakshmi Pooja, On the “KARTHIKA PADYA” day celebrate “Dhanya Lakshmi Pooja” or “Shop Pooja” (Angadi Pooja). The Almighty Jaganmatha Shree Lakshmi Mata is prayed in the evening to give them health-wealth, progress in business etc and give dakshina to Purohit and get blessings. Those who were invited to the Pooja (friends and relatives) be given or distributed the Naivedya and other sweet and eatables. This is the custom. This is celebrated by the children enthusiastically. After this function, the immediate next day is “UTTANA DWADASHI” - Pooja celebration of Tulasi Vrundamatha. On that day in the forenoon prepare white rice, greengram gashi, “Yekapani Chatni”, in the evening make spongy cake made of rice flour - This is a custom. After this festival comes “Karthika Hunnime”, Manjeshwara Shrasthi, Mangalore car festival.

Method of arranging for the dinner the ceremony of “Deva Karya” and other functions :-

It is a custom to make dinner using the banana leaves during “Deva Karya” (Any holy function of God). The end of the leaf must be to the left side of the lunch eater. First sprinkle little water on the leaf and clean the leaf. Keep pure water to drink. After serving some urried and rice, say this sholaka (Mantra). This should be said between the serving of rice and starting to

Om sahanavavatu | Sahanow Bhunakthu

Sahaveeryam Karavaahai | Tejasvinava dheeta mastu |
Maa vidvishvahai...|

OM Shanthi : Shanthi : Shanthi : |

After saying this mantra keeping some rice to the right side of the banana leaf (in 4 groups) and giving "Chitravati".

Way of giving Chitravati : Take a little rice, served on the banana leaf, and place in tin 4 groups (-This way) at the right hand side of us near the leaf and put some water on it. Then say Chitraya Swaha, Chitraguptaya Swaha, Yamaya Swaha, Yamadharmaya Swaha and after saying this take some rice again from the leaf, eat 4 times (a little) and after this start meal.

Way of Serving : Sweet curry (prepared by sweet potato) should be served right hand corner of the leaf. 'Koota' or pickle should be served at the left hand corner of the leaf. After this serve Pumpkin Sasama, near it Potato Upkari, in between it serve rice then Saru. Care should be taken not to mix the different curries together. Then serve 'Dalitoya', Lastly serve Payasa. (Sweet milk - This is a custom. But serve all things taking into account the age group of people. After over the lunch, take a little water like theertha in the hand and the get up and wash hand.

RITUALS CONNECTED WITH OBSEQUIES, THE DEATH ANNIVERSARY OF ANCESTORS

It is certain that one who give birth should die one or the other day. It is like a man who throws away his old dress and put on new dress. So also 'Jeevatma' leaves old body and enters into a new one and gives birth. This is called birth and death. A man who knows the secret of Atma never feel sadness or sorrow over

his death. Man is mortal. This body is made up of 'Pancha Bhoota' when the Panchaboothas leave this body it becomes dead body. It becomes a burden to the earth. The function which is done to get (give) good sadgati is called Shraddha (Obsequies). When a person expires there are some formalities to be performed on the 7th, 9th and 10th day. On 11th day ablution to the family but for children 12 day. On 12 the day invite the family members for dinner and on 13th day invite to friends and relatives and well wishers and celebrate 'Vaikunta Samaradhane' (arranging dinner). This is not performed on "Ekadashi" (Prohibited). Dwadashi or New Moon Day is very auspicious on that day entrance of the house. Should not be decorated by Rangavalli (Umbra Choku is prohibited). During that time children used to give away anything as a mark of Charity.

Performance of daughter : Bridegroom Should give away to Brahmins dakshina according to his might for the salvation of his Mother - in-law. Daughter should give a foot-lamp Bronze, Kashi, Brass or Copper pot (Mug-small) Betel leaf with arecanut - keeping all these things a round plate, Faladana, Coconut-1, Godana -51 Rs.

On 12th day and every death Anniversary in future there is a custom to prepare 'Ghari', 'Umbari'.

Ghari : One hour before, put in water to soak, Black-gram pulse. Then grind it roughly with a little water, an prepare the paste not like liquid but thick. Mix with it salt, cumin seeds, fine pieces of coconut and prepare like small balls and in the oil.

Umbari : Early in the morning, put white rice to soak in the water. Wash the rice and separate the water from the rice and keep it in a vessel which has holes, mix with it fine pieces of $\frac{1}{2}$ coconut, salt, jaggery, bananas -6, a little beaten rice and grind

it nicely and prepare small balls and fry in the oil. Daughter-in-law must fry at least 5 'Ghari', 'Umbari'. This is her special right.

DEATH ANNIVERSARY

It is called death Anniversary, after one year of a person's death. For this, there is a custom to invite Kith an Kin, and friends. It is the top most duty of children to perform this function with high devotion and affection to free from the bondage of parents a little for they have shown affection, love an sacrifice for their children.

So also doing this function every year is called 'Varshika'.

Preparations : Foot lamp-1, (this day there is no decoration to the entrance of the house (No umbra Choku) wooden seats -3, (To God, To progenitor, to purohit) Shawls - 2+1, Coconut-2, tender coconut-1, betel patti-3, Gopichandana-1, Cut sacred thread-1, tumblers-4, bananas-16 (Devabale), White rice for to prepare Rice balls to offer to the dead, in ceremonies, white rice (not baked)-1, tumbler, waving lamp-2, Black gingely- 100 grams, a little ash, a little cow dung, Jasmine flower, Shree Vishnupada, a mug for theertha, a glass with spoon, a steel vessel for Panchambratha, a vessel to wash hand in it -1, banana leaves with pointed ends, two sufficient big pieces of banana leaf to serve Vaisa and Gograha etc., The daughter -in-law should serve on the banana leaf meant for progenitor. The fruits liked very much by the progenitor be kept on the wooden seat and be given it to the purohit (Priest). The curries liked very much by the progenitor be served on the banana leaf to have their dinner slowly.

Curries to be prepared for dinner : Ghari, Umbari, Podies (Sweet

potato, Nendra Bale, Karela), Sweet curry, Pickle, Khotto, Sweet milk soup, (of wheat), Varna, Green-gram gashi.

Way of Performance : First of all offering prayers to God and doing his Pooja. Offer white rice (Cooked), Wheat Payasa (Sweet soup) as Naivedya (Food for God) and after pooja take it inside. Then touch and remove the cow dung where the vessels of Naivedya were kept. After that wave the light in front of God and take with devotion the Arathi, Gandha Prasadam.

After it, sit on the floor facing the South direction. When pray God let have the sacred thread (Janivara) on the left shoulder, and when perform progenitor work let have the sacred thread on the right shoulder. Everything should be done as per the instruction of the purohit with love and devotion. It is one's duty. If there are 5 or 6 brothers in the home it is the right of the eldest brother and the youngest brother. Other brothers have to give water to Rice balls offered to the dead. For a shraddha 3 rice balls (Pinda) are prepared. (Father, grandfather, great grandfather). But one who does it with imagination of Matra devobhava, Pitradevobhava, it comes the real and natural work. After performing this rite, then comes oblation offering to the ancestors. Giving oblation by gingely and water. Then that water and Darbhe (a kind of grass used in ceremonies) be put at the bottom of coconut or other tree. After over the Shradha, on that place where it was performed be touched and cleaned it by cow dung. And making arrangement for dinner by placing banana leaves. Vaisu to crow and Gograsu to cow be kept first. (Written in back pages). After serving everything be said Krishnarpana and do lunch. But this is not performed if anybody in family delivered or died. Then there will be defilement caused by the delivery or death. Then it could be performed in the next coming dwadashi or Amavasya (New Moon Day) or during the days of Mahalaya.

HOME REMEDIES
OR
MEDICINE IN THE HOME

Head Ache : In a cloth have some hot-hot cooked rice mixing with turmeric powder, tie it and give warmth touch. Head ache (Kapla usali) stops.

Dry Cough : Boil the plant Nelanelli in a mixture of 1 table spoon cumin seeds and three glasses of water and reduce the liquid to $\frac{3}{4}$ glass and intake three times a day.

Fever in the Body: Take 8 grass (Garike), boil it mixing with 1 tea spoon cumin seeds and 4 glass water and reduce the liquid to one glass an intake it three times a day.

Cold to children : Once in two days, a drop of Sandalwood oil is put on the head (Not below the age of one year), there will be no cold trouble to children.

If there is cough : i) Prepare juice of 1 first of Basil leaves, 4 leaves of Sadapushpa, 4 leaves of Kamakastoori, 1 tea spoon black pepper, 5 drops of honey and then mix with the juice (Syrup) black pepper powder, honey and give once in the morning in the empty stomach.

ii) Heat some sand on the pan and tie in a cloth and make warmth on back, waist. Then it will give relief if it is of cold. Cough will be reduced if the warmth is given to back.

Kalavattu : It Comes usually in rainy reason. Bottom of the foot gets pain due to it. Then make jaggery paste, heat it, tie to the foot like plaster. It gives immediate relief.

FELLING LIKE PULLING OF NERVE ON CHEST OR LUNGS. (SHEERA AYALYARI)

Grind cumin seeds with milk, heat it and touch the pained parts. If could even be touched to the sprained part or stroken part (Addalel kadek).

Wound : Prepare a paste of "Harado" and touch the wound. Immediately stops the bleeding.

Cold and cough : Mix ginger, black pepper, turmeric and jaggery in 200 ml water and heat and reduce the Kashaya to 50 ml and drink. This Kashaya is very good for Cold and Cough.

Leha worm or thread worm - trouble : Mix Sonamuki leaf in the water of jaggery and give that tea. Then all useless and harmful worms (Danta Pushi) go out with filth.

Huruhure Kotle : (Chicken -Pox) Diet is very necessary. Fried eatables should not be eaten. On the 12th day mix Margosa leaves (Bevapallo) in the water and boil and bathe. Before taking bath touch the paste of the mixture of Margosa leaves - its juice, turmeric and 'Kilageerige' to the entire body. Mix a little sugar to the Kashaya and give it to drink. After 5 days mix vermillion with milk and rub in to the body and have bath. After 8 days of this procedure, bathing may be done having oil massage. After the oil bath, eatables made up of black gram be eaten.

Mumps, Whooping cough : Now days, there is injection to the children. But if it occurs, diet is very important. Then it cures early. Could eat dose, Idli.

Wound : Touch a paste of turmeric powder over it and have a bandage.

Illness during journey : Sip a cardamom seed.

Sun stroke : Keep juice of onion on the crown (Talvathi) and prepare and drink mango Sharbath.

Back ache : Touch ukalyptus oil to the back and take care not to touch the air.

Catarrh : Prepare juice of betel leaves, mix honey with it, and take it three times a day. Should not eat Ice cream, cold things, eatables. (Prohibited)

Vomiting : Sip Ice

Gas trouble : Eat often garlic seeds

Indigestion : Put black pepper powder on half of lemon fruit, mix some salt powder and sip.

Constipation : During night before going to bed mix dried plum fruit with a glass of milk and drink. Or Early in the morning drink a glass of hot water.

Nidra (Sleep) Devate : Before going to bed at night, rub to the head, palms, bottom of the (sole) the coconut oil mixed with water.

Diabetes : Make a nice powder of 10 margosa leaves and a few Bilvapathra leaves with a glass of water and drink it.

Worms in the stomach : Mix with Sugar $\frac{1}{4}$ tea spoon full omum and make nice powder and it twice a day.

Asthma : Mix with a cup of water 1 tea spoon "OMUM" and boil then reduce it to $\frac{1}{2}$ cup and then mix a little salt and drink.

In olden day people used to use Ayurvedic Medicines. Grandmothers used ginger, Asafotida (Hingu), cumin seeds, kachi, coriander etc, etc as home remedies. These drugs and herbs are very useful to us.

Asafoctida (Hingu) : Asafoctida is used in the kitchen during cooking of curries. By this little troubles will be away. Roast $\frac{1}{2}$ tola (a measurement) asafoctida with ghee and make nice powder and preserve it in a tight bottle. Give one Red gram size powder to little children and to elders give two Red gram size powder to little children and to elders give two Red gram size powder.

1. If there is indigestion mix this powder with 8 spoon butter milk immediately after the meal.
2. If there is constipation one hour before meal give a pinch of this power mixing with water (8 spoon) and 1 tea spoon ghee.
3. If there is severe pain in the stomach due to indigestion give two pinch of Asafoctica's powder with cold water and plaster it on stomach and tie a cloth patti.

Ginger (ALIE) : Ginger is a very useful home medicine. To use the juice of ginger, care should be taken to keep it in a late $\frac{1}{2}$ an hour without shaking. Then take only water of it and use. 5 drops be given to little children and 10 drops to adolescents or grown ups. 2 drops be given to very little children.

1. If there is headache, mix 100 drops of ginger juice with 5 pinch of powder of sugar candy and 2 ounce of hot water.
2. Due to indigestion if sour water comes in the mouth and vomiting starts, give $\frac{1}{2}$ tea spoon ginger juice mixing with 1 spoon of lemon juice and 1 ounce of water immediately after the meal.
3. Due to Biliousness, if there is giddiness very often mix with ginger juice 1 spoon lemon juice, 4 pinch sugar powder, and

with water and give this mixture early in the morning (Empty Stomach).

4. Due to indigestion if Belch Come mix a pinch of salt with ginger juice and hot water and drink.

CUMIN SEEDS

Clean the cumin seeds and roast with ghee and make nice powder and keep it in tight bottle. If necessary arises give 5 pinch to children and 10 pinch to grown up.

1. If there is high fever, and if less urine pass, and there is pain, mix 8 spoon water, 4 spoon cow milk and cumin seed powder and drink.
2. Without fever, if urine burns, mix $\frac{1}{4}$ cup of butter milk with cumin seed powder and drink the mixture twice a day.
3. If there is burning feeling in palms, soles, body, eyes, mix $\frac{1}{4}$ cup of milk with cumin seed powder drink twice a day daily.
4. If there is no taste, take in the morning (Empty stomach) mixing cumin seed powder with 2 spoons lemon juice and $\frac{1}{2}$ cup of hot water.

If there is any trouble relating to urine, either to elders or little children immediately give Kashaya of roasted cumin seeds or mix one table spoon cumin seeds (not roasted) with one litre boiled water and give it frequently the harm will be reduced. Hot water drinking also cures constipation.

KACHU

Elders those who eat Betel leaves used to chew a piece of 'Kachu'. That was like brown coloured chocolate. White 'KACHU' is used as medicine.

It should be roasted in ghee. Preserve it give two Red grams size to children and 4 Red - gram size to grown up.

1. To stop itching in the throat, harm caused to voice - mix the powder with 1 spoon lemon juice, 1 spoon honey and give twice a day in Empty stomach (lick it)
2. If there is loose motion in $\frac{1}{4}$ cup of butter milk mix the powder and give it twice a day in empty stomach.
3. If there is feeling that urine comes very often mix 5 pinch of this powder with jaggery and eat and take a little hot water.
4. If the fat of a man increases day by day, daily take 'KACHU' twice a day in empty stomach mixing with 2 spoon lemon juice and $\frac{1}{2}$ cup of water.

HAVEEJA (DHANIA) CORIANDER SEEDS

Mixing Haveeja with ghee, roast it and make powder of it and preserve it in a bottle. If needed give 5 pinches to little children and 10 pinches to grown up.

1. Due to Biliousness if vomiting starts mix the powder in $\frac{1}{4}$ cup of butter milk and give to drink.
2. If itches of Biliousness is shown on the body mix the powder with butter milk and give to drink. During lunch take only cooked rice with butter milk.
3. If there is severe headache mix the powder with hot water and grind it and touch the paste on the forehead and wait.
4. If little urine pass daily mix this powder twice a day in butter milk and take.
5. If there is burning in body.

MEDICINE TO DELIVERED WOMAN

After two days of the child's cradle ceremony means from 14th day onwards it is a practice to take headbath. Too much hot water should not be put on head. (Warm water is to be used). There is pain in the body, and tireness. Hence make oil massage to the body, sit for 30 to 40 minutes and then have hot bath. (It is better to use oil named 'KADETAILA' (It is medicated oil). After bath, come inside, leave sometime to evapour perspiration and then give to drink 5 glass 'VIRSHE' (Kashaya)

Virshe : 'VIRSHE' means a mixture of 1 clench of cumin seeds, 1 clench of omum, 1 clench of black pepper with equal proportion and roasting all these there things in light fire. After becoming cool preserve in a Tin. To prepare 'VIRSHE' named Kashaya, it requires different kinds of roots, leaves. Their names are as follows : 1. round jasmine leaves 2. Narvala leaves 3. Boinankeri 4. Tumbyappa (root of the Tumbe plant) 5 Big Taikilya root, 6. Maulinga Pallo (leaves) 7. Kajjala Movo (garga) 8. Kumbya Sali (Rind, Skin) 9. Bengasali etc.

Rounded Jasmine Leaves Virshe (Double Jasmine)

(Daddyemogare Pallo (leaves) : Bring and wash 2 clenches of rounded Jasmine leaves and put in a vessel (Earthen Vessel is the best vessel). Mix with it $\frac{1}{2}$ litre water and boil it and reduce to 2 glasses.

This is to be prepared in the evening the previous day taking bath. The next day roast cumin seeds, omum, black pepper and mix. Then from it take 1 spoon and mix with the Kashaya and grind nicely. To it mix 1 Bengal gram sized tamarind or three petals of sollapakali and grind, then again sized tamarind or three petals of sollapakali and grind, then again place the Kashaya to boil and put it season of 4 seeds of garlic with ghee. (Put a

little salt). After having bath give this Kashaya to delivered woman. When it is hot. (Others may also drink this for digestion).

Tumbya Pallya Virshe (Tumbe Plants Root Virshe) : On the 16th day 'Virshe' of Tumbya root be given.

Narvala Pallya Virshe : At the end day of the first month, compulsorily should give Narvala Pallya Virshe. On other days Virshe of any other roots be given. Different Kashayas be given on different days. Preparing the Method of Virshe is one and the same. After giving all varieties of Kashayas or Virshe, after one month be given 1 glass of boiled Kashaya mixing with a little jaggery. It is available in the Ayurvedic shop the powder of Kashaya to be given after two months.

Or dehydrate the following things keeping in the Sun light i.e. black pepper, coriander seeds, dry ginger, Ashwagandhi (a little), 2 pieces of turmeric, cumin seeds etc and prepare nice powder using 'Mixy' or pulverizing. Mix two spoons of this powder with 3 glasses of water and put a little jaggery and boil, then reduce it to a glass and drink. It is better to digestion, increase blood etc. Eat fresh vegetables, its curry, fruits, sapota (Chikko). It is very good for health. Eat milk, butter, ghee with a limit. Take lunch in time and when it is hot. This is the way to infuse the lost blood and set right the health of the delivered woman.

Suppose if the child suffers from cold within 10 days, crush three leaves of 'Sambaraballi' and take a spoon juice, heat it keeping on small lamp (Divli), mix 5 roasted cumin seeds in it, a little sugar $\frac{1}{4}$ spoon honey an give this. The cold subsides. After one or two months, mix 4 drops of juice of ginger. This is given twice a day.

Karmbala Leya : Dhare Huli Leha : This is very good to cure cold, cough. This is very useful both to children and grown up.

The things Needed : Big sized 30 Dhane Hulis, 200 gms sugar candy, 3 clench of "Sambarballi" Leaves (If more-no harm), 4 spoon wet ginger juice, 2 lemons, 6 spoon honey.

Preparations : Clean the Dhare Huli cut into small pieces or crush till come juice, keep the juice in a separate small vessel (Put some water and make it hot). Crush the leaves of 'Sambartalli' and tie it (pulp) in a cloth and press and get the juice and keep the same in a separate vessel. Half an hour later, get only the water of the juice and mix it with juice of Dharehuli. Mix with it the lemon juice.

First of all keep a frying pan on the oven and put in it 200 gms of Sugar Candy and in light fire roast it till it comes red and then put (Mix) all juices and stir it slowly. After $\frac{1}{2}$ an hour the juice becomes thick. (Take care the juice must not be very thick). When it comes to stickiness, stop heating, keep it down, mix honey with it. When it completely cools down preserve it in a clean bottle or small tin tight the cork of it so that it may not spoil due to air.

Give to little children twice a day about 1 bengal gram size each time. If there is much cold, cough, give 4 times a day (Morning, noon, evening, night). After 2 days give only 2 times a day. To grown up give 1 spoon a day.

HEALTH - FOOD

Five rules to maintain health

1. Everyday eat meals two times only.
2. Drink at least 8 glasses of water a day.
3. Daily do 1 hour exercise without fail or do labour so that sweat may go out of the body.

4. Daily do prayers - 2 times
5. In a week have 1 day fasting.

Those who follow these rules with observing continence (self restraint in sexual indulgence.) Would definitely get good results.

Remedy to constipation : Everyday take sufficient quantity of fresh vegetables and fruits or can take fruit juice before or after meal. Early in the morning take 1 glass of hot water. During night also take 1 glass of hot water before going to bed. It is better if taken 2 glasses of water. Eat very little fried eatables and sweet eatables. Do not drink too much coffee or tea. Put 1 or 2 spoon honey and lemon juice to cool water and drink it after meal (supper). Daily eat mixed food and balanced diet. Daily do sufficient exercise.

Diabetes : (Urinary Disease) Butter milk is the best thing to control the Madhumeha. Butter milk must be free from butter (fat). Butter milk increases the digestion power. But salt should not be mixed. Avoid drinking curds. (Prohibited). Ghee or butter may be taken very little. Eating of meat, egg, fish, coffee, tea, liquors etc are prohibited. Walking is a best exercise. There is no other medicine. Taking bitter juices advisable.

Prasannathmendriya Mana Swathyari : Means if Atmendriyas free from mental disturbances, trepidation and full of contentment and happiness none of the diseases come near - it is said in Ayurveda. Trepidations are more dangerous 'than cancer it is said by the Philosopher Amerson. Research has shown that if haraasment is done to give trouble, worries - it destroys the atoms of resistance power. Therefore it is the theory that we should not give pain to other's mind.

Pashema Sharadashyatam | Jivema Sharadashyatam |
Nandama Sharadashyatam | Modama Sharadashyatam |
Bhavama Sharadashyatam | Shranavana Sharadashyatam |
Om Shanti Shanti Shanti

"Oh god, let see the eyes hundred years, let live hundred years, let be hundred years pleasurely let hundred years listen".

Narasyabharanam Roopam, roopasyabharanam guna |
Gunasyabharanam jnanam, jnanasyabham kshama |

To man Beauty is ornament, to beauty character is ornament, to charcter Jnanam (knowledge) is ornament, to knowledge act of Clemency is ornament.

ESSENCE OF GITA

Whatever that has happened is for good
Whatever is happening is for good
Whatever that is to happen, that too will be good
What have you lost that you cry?
To lose, what is it that you have brought?
What have you created to be destroyed?
What all you have obtained is from here only
Whatever you may have given, you have given here
What was somebody elses is yours to day
And tomorrow it will be somebody elses
Transformation is the urle of the Universe

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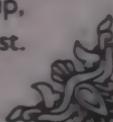
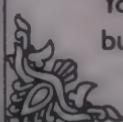


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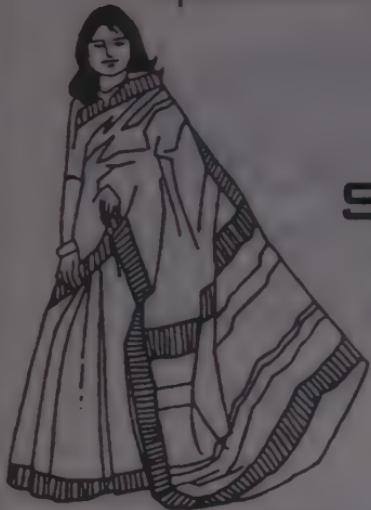


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